E 73

AN APOLOGY FOR THE HOLY SVPPER OF THE LORD.

Against { *The Corporall presence.* / *Transubstantiation.* / *Masses without Communicants.* / *The Communion vnder one kinde.* }

TOGETHER WITH

Certaine Analiticall and Orthodoxe Propositions, vpon the LORDS SVPPER.

VVritten in French, by PIERRE DV MOVLIN, *Minister of the word of God in the Church* of PARIS.

Translated into English, according to his last Copie, by himselfe *reuiewed and corrected, wherein all the Accusations* of the Aduersaries are answered.

By EDWARD SKIPWITH, Esquire.

LONDON:
Printed by *T. S.* for *Nathaniell Butter*, and are to be solde at the signe of the Pide-Bull, neere S. *Austins* Gate, 1612.



TO THE RIGHT HONOVRABLE,

Sr. *Edward Seymour*, Knight, Baron Beauchamp, and Earle of Hertford, Lieftenant to his moſt excellent Maieſtie in his Counties of Somerſet, and Wilts:

E. S. wiſheth all proſperitie.

My Hon^ble. good Lord,

IT hath beene a cuſtome among all Authors, and Tranſlators of Authors, as well ancient, as moderne, to dedicate and direct their workes to ſome particular man, or men, or Commonwealths. The reaſon thereof, as I conceiue, hath beene diuers, and may be well diuided into three heads.

Firſt, perhaps the Dedicator (fearing the obſcuritie of his ſtuffe, and ſuppoſing his owne name to be inſufficient to protect it from reproch) hath beene glad to giue his Off-ſpring countenance vnder the name of him to whom it was dedicated. But this man, in my poore opinion, hath much tranſgreſſed; for howbeit I know by the condition of our generation, all of vs in ſome meaſure, doe

aime at eternitie, or continuance of our names; yet ſhould wee ſhun ſuch a continuance as may ſpot the ſame with ſhame as long laſting; which is ſo farre from being taken away or diminiſhed by the glorious vertues of him to whom ſuch a worke is directed, as it is made greater and more publike thereby. The ſecond is, when a Scholler, hauing receiued from ſome worthy *Mæcenas* ſome ſignall fauour, is deſirous by ſome ſuch meanes as hee is able, to make proofe of a thankfull nature: of which kinde (my good Lord) although I, at the firſt ſight, may ſeeme to be, for I will euer acknowledge your Noble loue and kindneſſe to mee ward; yet for that, in my little learning, I haue learned that the beſt Philoſophers haue not onely proued, but from a ſound proofe, haue alſo reſolued and concluded that no worldly benefits whatſoeuer are of equall merit with humane, much leſſe diuine Philoſophy; I doe freely confeſſe this not to be the reaſon of directing this my labour to your Lordſhip. The third is, when an Author hauing framed a Worke, which hee conceiues will be beneficiall to them to whom it ſhall come, he is deſirous of ſuch a Patron to the ſame, who from his experience therein, may not onely proue a true Protector thereof, but alſo by his example giue occaſion of aduancing the profit and effectuall commoditie, which may ariſe and redound to the carefull and ſtudious Reader.

And herein (my Lord) I haue followed the courſe which the Author (a man famous for his learning in diuinitie, but more famous for his conſcionable and painefull application thereof) hath

as it were, preſcribed vnto mee: ſo that I ſeeme to haue the motion from him, for Dedication hereof to your Lordſhip. For as hee hath choſen a man for Patron, who for his ſingular vertues might be a patterne to men of his rancke; I meane the nobleſſe of his Nation, who had ſharpened the edge of his martiall ſword for defence of the Goſpell, the light whereof hee had embraced with ſuch a feruent loue, as that hee aduentured, not onely the loſſe of his worldly dignities, but alſo of his very life, for the maintenance and credit thereof: So (my good Lord) giue me leaue to ſay (for the remembrance thereof may be fruitfull to men of your rancke) that the good orders I haue obſerued in your houſe, of daily praying, much preaching, and preuenting of high-handed ſinnes, both by your owne good example of life, and perſwaſion to your Followers, hath made me make choiſe of your Lordſhip, that thereby I might be able to paralell my Authors Patron: and though (our heauenly God be praiſed for our peace) there hath beene no cauſe giuen your Lordſhip to bend vp your bow, and make ready your arrowes in your Quiuer, for defence of Chriſts true Religion, no nor for vndergoing any hazard for it; yet whoſoeuer knowes your Lordſhip, and withall remembers whoſe Sonne you were, that famous Dukes, whoſe great hazards, for aduancing the Goſpell, can neuer be forgotten: and whoſe ſincere loue to the ſame brought forth in him ſuch fruits of matchleſſe pietie, and godlineſſe in Chriſtian humilitie, and Euangelicall obedience, will eaſily be perſwaded that no danger could haue affrighted

you from the maintenance of your Profeſſion: nor made you ſtart from the ſtation, in which our Generall, Ieſus Chriſt, had made you a Commander, if there had beene an occaſion offered.

Now as I haue ſet out the reaſon of this my Dedication, ſo will it be needfull (as I am perſwaded) for me to alledge the cauſe of my vndertaking this worke. When I had, more then many times, conſidered the danger that is incurred by miſſpending the time, which is more plentifully lent to Gentlemen then to others, whom eyther ſome particular calling, or painefull neceſſitie detaine from this kinde of contemplation. It was (I confeſſe) a principall motiue to mee, to vndertake the tranſlation of this worke: the profit whereof, I was perſwaded, and that by men of good note and merit in our Church, would redound in ample meaſure to ſuch as ſhould read the ſame. And howſoeuer to me it could not choſe but be commodious, partly by reuiewing the Language wherin I had beene formerly brought vp; but more eſpecially, in furniſhing my memory with ſome arguments which heretofore I had not ſeene, againſt that monſter *Tranſubſtantiation*, ſo earneſtly contended for, and indeede the one halfe of the occaſion that hath made ſuch a bloudy breach and irreconciliable ſeparation betweene the Papiſts, putatiue Catholikes, and the true Chriſtians: For it is eaſily found out by all men that are willing to ſeeke, that *Tranſubſtantiation* and the *Primacie* of the Biſhop of Rome, are the two maine hinges, on which the great doore to Antichriſtianiſme is opened to all the profeſſors thereof,

without

without this doore being no entrance into the priuiledges, and closed fortifications of that faire-promising Harlot: whilest this establisheth that celestiall inerribilitie, by which they haue sufficient warrant to dictate and decree what they list to the implicite faith of their followers: the other serueth to fill vp their Egyptian flesh-pots, by which so many idle and lewd bodies are without all care, labour, or conscience, glutted and made fat.

But hereunto I expect it will be said, though the Haruest be great, and the Labourers few, yet what authoritie hast thou to thrust thy Sickle into this Corne, being a Lay man, to whom heretofore the reading of the Scriptures; nay, the very hauing of them in a language likely to be vnderstood, was a cause of death? And indeede at this day those Gentlemen, that are willing to be conuersant in matters of this nature, are by the looser sort of them that make shew of profession with vs, censured of selfe-conceited Puritanisme: and of the Aduersaries of arrogant and ambitious hypocrisie.

But as it is no discredit that comes from the language of these Libertine-like and cold Professors: so on the other part I haue little cause to be sorry; nay, I haue some cause to reioyce, if I be traduced by these companions of *Sisniues*, and *Sathrabuzanes*, for bringing though it be but rubbish and filling, for building vp the wals of Gods beloued and elected Citie; for euery one cannot be a maister-builder, there must be Labourers, as well as Artificers and Workmen.

And I doe professe ingeniously from my heart, that I am heartily sorrie, that I did not in my youth

seeke a better abilitie in this sacred vocation, which indeuour, perhaps God in his mercy would haue vouchsafed a more fruitfull harueſt, then is now hapned to my vntilled and vnmanured capacitie.

But since this is the best that I am able to bring forth, my hope is, that all they, for whose benefit it is done, will wish me an increase, that haue aduentured to publish my wants for their wellfare; and my trust is that your Lordship will lend your poore Kinsman your hand for an aide, if I be oppreſt with Detractors, since the language from whence it came, is almost as facill and easie to your Lordship, as that into which it is come.

And thus I humbly recommend the worke and workeman, to your Lordships accustomed kindnes, whilest I wishing continuall happinesse to you and all yours, will euer be found

Your humble, and
faithfully louing Kinsman,

Willing to doe your Honor
all acceptable seruice,

ED. SKIPVVITHE.

THE AVTHOVRS EPISTLE DEDICATORIE.

TO THE THRICE NOBLE and vertuous, Lord, *Cyrus de Bethune*, Lord of *Congy*, &c. *Colonell of a French Regiment* in the low Countries.

SIR:

MOrall Vertues in a minde destitute of the knowledge of God, are like force and agilitie in a body without eyesight. Also, all that which we call vertue, if it be not directed by the feare of God, are names voide of the things named, and indeede vices, hauing but a shew of vertue. Thus Prudence without Pietie is but a childish dexteritie, by which euery one resolues of his actions, as hee is a Souldiour, or a Marchant, or a Scholler, but nowayes as he is a man. A conceitednesse which determineth of euery part of the life, but not of the whole life, by which a man being wise in the retailing, is quite wide in the grosse, and generall of his life. I say the same of valour which without the knowledge of God, degenerateth into an ambitious desperacie, hardening the courage to

mischiefe without meanes to remedy the same, & which in the ende fainteth vnder the burden, for want of true consolation. Likewise Temperance in worldly men, may rather be called abstinence then sobrietie, and is rather a diet then a vertue. But Piety, being added to these ciuill vertues, it giueth life to them, and ennobleth them wonderfully, making them from humane ornaments become Christian vertues.

I say this (Sir) not to instruct you what to be, but to set you out as you already are. For in the spring of your age your spirit hath attained to maturitie: And your vertue, not attending time, hath drawne euery one into admiration. Then were we extreamely sorry to see so many vertues floting with out a guide, and so many vertuous qualities, being so many pourtraitures of the image of our Creator, prostrate themselues before the images of creatures.

For as Vice is the Cosen-germane of Errour, so no things are so straightly vnited and tyed together, as Vertue and Veritie. And in studying to liue well wee come, without feeling, to beleeue well. And indeede it fell out as we expected: God lifted vp your scarfe of ignorance, that he might leade so faire a soule into the troupe of his sonne. You haue therefore done like the Israelites comming out of captiuitie, which borrowed of the Egiptians their vessels of Gold & Siluer, which they afterward employed in the building of the Tabernacle. For after your escape from the Captiuitie of errour, all these ciuill perfections became ornaments of Gods house. And since the seruice of God is true freedome, all these vertues which before serued Superstition, are now become free, being consecrated to Gods seruice. Already in this holy resolution what helpes haue

they

they beene to you? how many false doubts, how many vaine hopes haue you beene constrained to ouercome. Your friends told you you brake the necke of your fortunes, and stopt the course of your aduancement: but hee which feareth God, feareth nothing else. And Christ hath giuen vs an instruction that our household friends are often our Aduersaries in matter of saluation; and if it be any reputation to possesse worldly honour, it is much more to despise them. They which rowe, enter the hauen backward; oftentimes God willeth that by reproches and retreites we should enter the hauen of our saluation. The Apostles leauing their Nets to follow Christ, teach vs to doe the same; that is to say, to quit all that which intangleth our spirits; vaine desires, false doubts; deceitfull hopes, to follow Christ: he that reckoneth of no other end, but his owne saluation, and the glory of God; is a step aboue all that the world promiseth: for reposing vpon the prouidence of God, and resting in his promises, he liueth like a stranger on the earth.

Meane while, the time passed since your conuersion, sufficeth to make you know that the faithfull on the earth, liue like Fishes out of the water, and that this life is a perpetuall combate. One while Sathan setteth vs on a pinnacle, another while he propoundeth kingdomes to our conceits. Then the Pharises trauell land and seas to make a Proselite. Yong Lords are catechized with Arguments of State. Pleasures are set before them, seruing for sweetning to the outside of poison. In the midst of this corruption to place a yong Noble man ill instructed, who setteth vertue in a briske humour, and an ignorant galantery, (who feedeth on the winde, & makes himselfe drunke in voluptuousnes,

touſner, who is diſtinguiſhed from the vulgar only by his clothes & affected lookes) is to ſend naked men among harquebuſh ſhot: that is to ſay, to be guiltie of his ouerthrow. I would to God that all our youth were as well fortified againſt theſe aſſaults, as you are, and as well prouided of preſernatiues againſt an aire ſo contagious. For you haue liued amongſt vices, hauing neuer hard ſpeech but of vertue, like Sea-fiſh, who are freſh in eating, though they liue in the ſalt water. Prayer, reading the holy Scriptures, ſhunning euill company, holy actions, and hearing the word of God, haue blocked vp the entrance to vices, and are vnto you a true ſpirituall antidote. This ſurely is true Nobilitie: that which wee call Nobilitie, at this day, ioyned with vertue is like a foyle vnder a faire Diamond, which gines it luſtre, but doth not increaſe the valew. For our true worths are thoſe which are in our ſelues, not in the opinion of others. If there ſhould be a queſtion concerning Nobilitie; What greater Title then to be the childe of God? That the croſſe of Chriſt ſhould be aboue our armes, and all our glorie inferiour to his reproch. You then (Sir) which are armed with theſe conſiderations, may liue without danger in this contagion. And wee hope that this integritie and honeſtie of life, which ſhineth in you, will ſerue to ſome for a bridle to reſtraine them from their debawſhed humours, and to others for a ſpurre to incite them to well doing; to all for a patterne to follow your example. This reſiſting of vice is the firſt of the controuerſies. And the combate moſt difficult is, that wee haue againſt our ſelues. There are found diuers amongſt vs well armed againſt errour, but feeble againſt couetous

deſires,

desires, who surpasse our Aduersaries in disputation, but are surpassed in integritie; lodging together, a holy profession, and a wicked conuersation. This is the voice of IACOB, *but the hands of* ESAV.

But you (Sir) before you would be furnished with Arguments against Errour, were fortified with a good conscience, against these cleauing plesures and baites of vices.

And this it is that hath led mee to dedicate this booke to you. Not to winne your fauour, nor to witnesse the respect I beare to you. For I esteeme to defend Gods cause to please a man is a seruile zeale, and a small fruit of an important labour: but I haue done it to the ende that they for whose benefite I writ this, might as well haue ensample, as instruction: and to the ende that you which haue beene since ranged amongst Gods seruants, may be a shame to them, who hauing beene borne and bred such, haue not cherished that good seede, with due good husbandry: to the ende also that you might know you are come into a Church, which maketh a conscience of vertue. I am perswaded also, that the reading of this booke will not be vnpleasant to you. For wee bring vpon this Stage, Errour vnmasked, and Superstition naked; you shall see abuse no lesse ashamed and perplexed then an Owle at noone day: for indeede nothing is more contrarie to it, then the Sunne of the Gospell. You shall finde our Aduersaries whilest they speake for Errour, afraide to be vnderstood, and doe not vnderstand themselues; who rather then they would subiect themselues to the simple word of God, will paint the Temple of God with Chimæraes, and things

so prodigious, that would make a man laugh, if it were not a subiect of compassion. You shall finde the simple people beleeue that which they thinke they doe not beleeue, and that wee must looke a line of a huge length to sound the bottome of this mischiefe, which will so much the more inuite you to giue God harty thankes for vnwrapping you out of so strange an abuse, and bringing you by his mercy into the way of saluation, that in acknowledging so great a fauour, you might consecrate the rest of your life to his seruice. Vale.

Pierre du Monlin.

The

The Authours Aduertiſement to the Reader.

IT is not long ſince I had a meeting with a Ieſuite Doctor, named Father Gonteri, about the Euchariſt, in which the ſaid Doctor hauing receiued certaine vnrequited blowes, and quitted the combate, hath neuertheleſſe made a Narration of the ſaid conference to be printed, in which hee did nothing well, ſaue in concealing his name for ſhame. The onely reading conuinceth the booke of falſehood: for hee alwaies ſpeakes; and makes me but the Auditor of the accounts. And howbeit the conference endured foure houres, yet ſcarcely hath he made me ſpeake a dozen of lines, He gallopeth the field all by himſelfe: and for a ſupplement he addeth to the ende of his booke a diſcourſe, by which hee proueth that it is no diſhonour to Chriſt to teach that his body may at this day be eaten by Rats and Dogs. Surely I confeſſe that God hath not giuen me the patience, to heare ſo many follies, without replying. I proteſt then that this Narration is falſe, and made according to their owne liking: and call the ſtanders by to witneſſe how paſſionate ſoeuer they be. But for as much as theſe conteſtations about that which is paſſed, changeth the queſtion, de Iure, into a queſtion de Facto: and are not ſo much a defence of the cauſe, as of the perſons, I haue publiſhed a booke of the Euchariſt, in which, without touching the perſon of the Ieſuite, I haue ſearched the matter to the bottome, and made an Anatomy of the doctrine of the Church of Rome concerning it. Againſt this booke is M. Coeffeteau riſen vp, Vicaire of the order of the Iacobines, an illuminate Doctor, the chiefe ornament of the Sorbonne, who hath brought forth a great booke ſo ſtuffed with iniuries, that euery indifferent perſon will iudge, that it was not to write but to barke: God be praiſed, he did not bite,

and

and that his booke, being a faithfull gardian of the Bookebinders ſhop, is deſpiſed by them of his owne ſide. Neither doth hee indeede any thing, but onely ſcratch the outſide of my booke: he takes all contrary to what I ſpeake, and contrarie to my meaning: hee reporteth all my words maimed and weakened, couering vnder an &c. the ſtrongeſt and moſt preſſing parts of my ſpeech. If I vrge him with reaſons, he anſweres me with authorities: If hee finde any thing to hard to be anſwered, he tells how he hath handled that point in another place; abuſing ſo the Reader. And howbeit the three firſt Chapters doe but barely report the opinion of the parties, and onely open the matter, yet chiefely againſt theſe three Chapters doth this Coeffeteau diſcharge his choller, and rangeth the great ſquadron of his reaſons. But when hee comes to the Chapters, where I vrge this matter, and lay downe the demonſtrations: he turneth his backe, and ſkippes whole leaues, with a Doctor-like diſpoſition. In briefe hee acquitteth himſelfe ſo poorely, that I am afraid it may be thought I haue hired him to write thus ill, and to defame his owne cauſe, by preuarication. Falſhoods ſwarme through his booke, and calumnies are in it euery where diſperſed: hee vnderſtands not the elements of Grammar: as for his ſtile, a man may eaſily ſee, that hee hath borrowed my phraſes, and flyes with my feathers, and after payeth me with iniuries, calling me Organ of Sathan, enraged Wolfe, ſhamelеſſe Hyena, a furious and deſperate Soule, a Dogge which bites at a ſtone, an Impoſtor, Impudent, &c. Words, that would ſeeme ſtrange, if they were ſpoken in any other habite. But this is the priuiledge of a Iacobins robe: beſide in this age, the outrages done to Gods faithfull, ſeruants are merites, and the ſtones they caſt at vs are holy bread. This doth not amaze me; but by the example of the Apoſtle Saint Paul, I ſhake off this Viper from my finger, and receiue no harme. I doe not render wrong for wrong: it is for fooles to fling backe durt, wiſe men will get by, and wipe themſelues. It is enough for mee that the truth may be victorious ouer falſehood, which hideth it ſelfe in thorny ſubtleties, like Adders, which ſaue themſelues in the thornes. But it is eaſie for vs to draw it out from thence and ſtrip it by

blowing

blowing vpon this imaginary subtletie. To this purpose is this booke employed, in which without staying at the person of Sir Coeffeteau, *& without naming him, but where necessity constraineth me. I insist vpon as wel his reasons as others, & driue these Maisters from their starting holes, whilst they make a shew not to vnderstand me. I had done this long since, had it not beene that from all sides they threatened me with a better Booke, and that the most learned of our Aduersaries say, that Sir* Coeffeteau *was sent out but like an enfant,* perdu, *to begin a light skirmish, but that a more able man would make an excellent booke, to beate me down, without hope to rise againe. Now I perceiue all are but threates, like the answere to my sixty foure demands. God will so bring his truth to light, that the mists of Errour may be scattered, and his pure seruice established.* Farewell.

P. d. M.

THE

THE CONTENTS
of this Booke.

THe Authors intent. The nature of the abuſe. The explication of the words of the Supper, Euchariſt, Maſſe, and the progreſſe, and cauſes, of the alteration. Chap. 1

The doctrine of the Reformed Churches. Chap. 2

The opinion of the Church of Rome. Chap. 3

When Tranſubſtantiation was firſt eſtabliſhed, and became an Article of the Faith. The progreſſe of the errour. The occaſions thereof. Oppoſitions againſt it from time to time. Chap. 4

That the doctrine of our Aduerſaries is incompatible with the nature of the Sacraments, acknowledged by themſelues. Chap. 5

That the doctrine of the Romiſh Church deſtroyeth it ſelfe, and wrappeth it ſelfe into infinite contradictions: and how farre humane reaſon may be hearkened vnto. Chap. 6

That the Inſtitution of the Lords Supper, recited by the Euangeliſts, and S. Paul, *is againſt the Realitie and Tranſubſtantiation of the Church of Rome.* Ch. 7

That the holy Scripture, ſpeaking of Sacraments, hath accuſtomed to giue the Signes the name of that which they ſignifie. Chap. 8

That theſe words [This is my Body] *are clearely expounded*

expounded by the words which follow: where also is treated of the Communion vnder both kindes Ch. 9

That the Apostle S. Paul *pursuing this matter, taketh away all difficultie. Diuers passages of the Scripture.* Chap. 10

That all the circumstances of the Eucharist, celebrated by Christ with his Disciples, are contrary to Transubstantiation, and the Carnall presence. Chap. 11

A meruellous libertie of the Church of Rome, to forge a multitude of figures and ambiguities in this matter, and by Ambiguities to wrest the words of the holy Scriptures. Chap. 12

That our Aduersaries, by their carnall eating, outrage, and dishonour Iesus Christ, whilest in the meane time, themselues acknowledge it not necessary, and a thing of small profit and efficacie. Chap. 13

That the carnall presence and Transubstantiation gainesay the Analogie of Faith, and the humane nature of our Sauiour. Chap. 14

That they who teach that the Body of our Lord is in diuers places at one time doe destroy his Humanitie, ouerthrow Christian Faith, and wrap themselues in infinite contradictions. Chap. 15

That the Church of Rome, teaching that the Body of Christ in the Eucharist is present without holding any place, that he is all whole in euery part of the Hoast, and in euery drop in the Challice, destroyes the humanities of Christ, and contradicteth it selfe. Chap. 16

That to put Accidents without a Subiect, is not onely a mockerie, but a contradicting of ones selfe. 17

Of the true eating of the body of Christ, which is by Faith. The state of the question: the disagreement of our Aduersaries. Chap. 18

The Contents.

That in the sixt of S. Iohn, *Christ speaketh not of eating the Sacrament of the Eucharist, nor of the eating of the flesh by the mouth.* Chap. 19

That as well, the Carnall presence of the Body of Christ in the Eucharist, as also Transubstantiation, was not beleeued in the former ages of the Christian Church. Chap. 20

Of Masses without Communicants. Chap. 21

Of the Communion vnder one kinde. Chap. 22

ERRATA.

Page 9 *line* 20 *read*, sap or mine. *p.* 13. *l.* 6 *read* in, & *l.* 31. which. *p.* 15. *l.* 39. passe. 20. 20. It were. 35. 31. liues. 36. 7. conuerted. 39. 35. passe. 41. 12. threw. 50. 16. Incompatible. 52. 6. say. 64. 2. Iniurie. 74. 30. *Auicen.* 79. 17. *leaue out* (not.) 21. It selfe. 82. 3. Reallitie. 109. 12. imitateth. 130. 1. in Consequences. 133. 6. Pixes. 23. *deest* (why.) 134. 18. Pixes. 158. 28. no. 172. 19. that. 176. 23. if. 183. 27. that. 192. 21. first. 196. 16. 17. 20. Tiber. 210. 12. Errour. 213. 38. *Pericardium.* 214. 7. its. 225. 7. that. 232. 11. Promises.

CERTAINE ANALYTICALL AND ORTHODOXE PROPOSITIONS VPON THE LORDS SVPPER.

Proposition 1.



IT is not enough, that we are entered into the Church by Baptisme, if we be not also nourished and sustained by a Sacrament, which may conduct vs to the fountaine of our life. As wee haue seene the old man die by Baptisme; so must we see the the new man made aliue by the Lords Supper. Wee doe consider then in this second Sacrament of the new Testament, either the names, or the

thing it selfe. As for the names; It is called Supper, *in respect of the time, when it was instituted: and the* [a] Supper of the Lord, *for that it is in remembrance of the Lord, who ordained it. It is called* [b] a breaking of Bread, *by a kind of speech, in which the part is taken for the whole. The communion of the Blood and Body of Christ, the effect for the cause: and taking the subiect for the Adiunct, it is called the* Lords Table, *because it is dedicated to the association of the faithfull. Some haue called it* A Congregation: *for that all the associats should bee vnited by loue, it is also called* Charity. *It is cõmonly called the* Eucharist, *for the thanksgiuing, which is there celebrated: sometimes* Oblation; *aswell for that the bread and wine are offered by the Minister, as also for that euery one in this day offered something to the gathering for the poore. And in that it is called a* Sacrifice, Host, *or* Holocaust, *it is by reason of our praiers, which are our reasonable Sacrifices: as also, for that Sacrifice of Christ once offered, which is there represented. But we must vse these words soberly, in a sound sense with feare to abuse them.*

[a] 1. Cor. 10.
[b] Act. 2. 42. 46.

συναξις.

Propos. 2.

IF one regard the thing it selfe; the Supper is the second Sacrament *in confirmation of the new Couenant, and intertaining of the promises thereof: wherein by breaking the bread, powring out the wine, distributing, and receiuing of both, Iesus Christ God and man, applying himselfe to our infirmity, drawne thereunto*

by

by his loue & mercy, hath ordained that the ſufferings of his humanity as well in body as in ſoule, in which we find the remiſsiõ of our ſins, & the hope of a better life: ſhold be repreſented vnto vs inwardly by his ſpirit, outwardly by his Miniſters: to the end that all the faithful dulie prepared, receiuing with reuerence the ſignes diſtributed by relation, & ſacramentally to the bodie & blood of Chriſt, in purſuit of his promiſes, and by the power of his ſpirit, ſhould be made partakers of him, and of all his graces, celebrating the benefits which God giueth them in his ſonne, and eſpecially their deliuerance from malediction by his death: on the other ſide, that they might be confirmed in faith; nouriſhed by hope, and bound vp to mutuall loue, with Ieſus Chriſt and his members; ſeparated from all the prophane, being aſſured, that God dwelling in them doth keepe, nouriſh, and maintaine them, as his children, to make them finally partakers, and Coheires with Ieſus Chriſt, of euerlaſting life.

Propoſ. 3

TO make plaine this definition, we muſt in the Supper conſider the cauſes with their effects, the ſubiects with their adiuncts: The cauſes are inward, or outward; the inward are matter, or forme: wee call them inward, becauſe in them conſiſteth the eſſence of the Sacrament, *and in compariſon of the other two cauſes, the efficient and the finall, which are outward. For the better vnderſtanding of the matter, we muſt diſtinctly know both the parts thereof, to wit, the Ce-*

leſtiall and Terreſtriall, the ſignifying and ſignified: which are requiſit, not for the compoſition, but for the perfection of this Sacrament; *not in the ſame place, but at the ſame time: ſo that they which with true faith communicate in the terreſtriall part, doe alſo partake of the celeſtiall.*

Propoſ. 4.

THe terreſtriall matter of the Supper, to wit, all that is expoſed to outward ſenſe, conſiſteth of the elements, and the action. The elements are the bread and wine diſtinctly giuen and receiued, to the end we ſhould know, that the blood of Chriſt was diſtinctly ſeparated from the body, and that in the one, and the other we haue our life, and that our bodies and ſoules are thereby nouriſhed to eternall life, and that therefore the body and ſoule, are diſtinctly and ſeuerally repreſented by theſe two kinds: which for that cauſe muſt be adminiſtred and receiued of all the faithfull in this Sacrament of the Supper.

Propoſ. 5.

AS for the bread, it ought to be one; to ſignifie the vnion of the faithfull; and ſuch as is in common vſe, without regarding, whether it be leauened or vnleauened. For it ſufficeth by the agreement of the effects thereof, with thoſe of the fleſh of Chriſt, which is the true bread of life, it ſignifie to vs, that as the bread which paſſeth through the mill and the fire, is our tem-

porall

por all food, that by it we are ſtrengthened, that it profiteth them that are hungry, and is a ſigne of vnion, being diſtributed among many: ſo the Body of Chriſt being broken and paſſing through the ſufferings of the Croſſe, is our ſpirituall food, that by it we are ſtrengthned in our Chriſtian calling, that it is profitable to thoſe, that hunger after righteouſneſſe, not to thoſe, that are proud of their owne good works, and that it is a teſtimony of loue among all thoſe, that partake thereof.

Propoſ. 6.

AS for the wine (without any neede of mingling it with water, either to repreſent the [c] *water iſſuing from the Roeke for the Iſraelites, or from Chriſts ſide vpon the Croſſe, or* [d] *to ſignifie the vnion of the two natures in Chriſt, or* [e] *that of Chriſt with his Church, becauſe we muſt keepe our ſelues to the ſimplicity of the Inſtitution.) It is a part neceſſary in the Supper, as well by reaſon of the commandement, as for the likeneſſe of the effects; which it hath with the ſoule of Chriſt vnderſtood by the blood ſhed for the remiſſion of our ſinnes. For as wine quencheth thirſt, quickneth the ſpirits of our heart, warmeth and comforteth them, and conſequently increaſeth our courage and ſtrength: ſo the blood of Chriſt ſatisfying our thirſt of righteouſneſſe, whereof our ſoules were ſicke, quickneth, warmeth and comforteth our ſoules, making vs courageous and conſtant in the confeſsion of his name, and ready to celebrate his benefits.*

[c] 1. Cor. 10. 4.
[d] Ioh. 19. 14.
[e] Mat. 26. 29.

Propoſ. 7.

THe action maketh alſo part of this Sacramentall matter; ſince that Jeſus Chriſt ſaid of the bread ſo bleſſed, broken, diſtributed, receiued, and eaten, (This is my body) *and of the wine ſo bleſſed, powred out, diſtributed and drunke,* (This is my blood) *& therfore herein we muſt conſider it, either as it is the action of the Miniſter, or as it is the action of the faithfull. That of the Miniſter, is the adminiſtration firſt of the bread, then of the wine; that of the bread lieth in the breaking, and diſtributing thereof. The breaking is a part of the adminiſtration in regard of the bread, by which to the faithfull are repreſented the grieuous paines, and the ſeparation of Chriſts body from his ſoule. The diſtribution is an other part, by which is ſignified to vs aſſuredly, that the body ſo bruſed and broken for the remiſſion of our ſinnes, is truely giuen vs. The adminiſtration of the wine ſeuerally from the bread lieth alſo in the powring it into the Cup, and into the mouth of the faithfull, to repreſent the true ſhedding of the blood of Chriſt, and the ſeparation of his body from his ſoule: and the diſtribution of it is to ſeale vp in our hearts, that (according to the promiſe) the blood of Chriſt ſo ſhed, for the remiſsion of our ſinnes is truly made ours.*

Propoſ. 8.

TO receiue with the hand, to eat the bread, and drinke of the cup in Supper, is the outward action

an

an action most necessary, since the Sacrament is no Sacrament, but to them which receiue it, and protest by it to lay hold on the promises, which are made therein, and to renounce all other waies, and meanes of saluation, but that onely, which is there represented. And thus much for the Terrestriall and signifying matter. Now followeth the Spirituall and Celestiall matter; which standeth in the thing signified, and in the inward action.

Propos. 9.

THe whole humanity of Iesus Christ, vnderstood by the body and blood; to wit, the whole person of Christ God and man, with his benefits, and graces, are the spirituall and celestiall matter signified in the Supper; as truly and really presented, giuen, and receiued, as the Bread and Wine, which are presented, giuen, and receiued. And therefore it is not onely Bread and Wine, it is not onely the death of Christ, *it is not only his power and efficacy, which is there present, but the very Body and blood of* Iesus Christ, *the Body, not as it is glorified, impassible; the Blood, not as it is contained in the veines: but the Body as it was suffering and dying for vs, and the blood as it was shed for vs on the Crosse, are there present, not locally hidden or inclosed in, with, or vnder the Bread and Wine, no more then they were in the first celebration of the Supper; but they are offered and exhibited vnder the promise of grace, and receiued by the spirituall vnion which we haue with Iesus Christ, being quickned by his*

his spirit, which proceeding from him; as from one head exciteth and stirreth vp in vs his members the motions of a better life.

Propos. 10.

IESVS Christ then being heere proposed vnto vs; not as he is palpable, and visible in heauen, but as he hath in his body and soule, fully perfected our redemption, he is present to our vnderstandings, not to our bodies; to our faith, not to our sense: as the things, which we heare, are present to the eare; the things, which we see, are present to the eie; and therefore as in the preaching of the Gospel, f *he is painted and crucified amongst vs: so is he painted and crucified in the Supper; he is not substantially inclosed in the sound of the word, neither is he enclosed in the accidents, or species. For it is by faith that we walke, not by sight,* g *and we doe not know Christ any more* h *according to the flesh, but according to the spirit, since he is in heauen, from whence* i *he will not descend till the last day, and that in the same manner, that he did ascend. The Body and Blood then are present to the beleeuer, not to the Bread and Wine, to which the promise was not made; and the beleeuer only receiueth them, with the Bread and Wine, as being onely capable of being made aliue by* k *the Bread of life, receiueth the Body and Bloud of Christ not corporally, but spiritually, and by faith, euen as the eating, that is to say, the coniunction, which we haue with Christ, is mysticall, mentall, spirituall, and supernaturall and yet notwithstanding*

f Gal. 3. 1.
g 2. Cor. 5. 7.
h 2 Cor. 26.
i Col 3. 1.
1. Thes. 4. 16. Acts 1. 11.
k Ioh. 6. 51.
l Heb. 3. 14.

ding reall, true, and most certaine, since it is founded on the promise, which the Holy Ghost hath assured vs, that our vnderstanding is thereunto wholly disposed by faith. All which things cease not to worke by reason of distance of place or time, no more then our eies are kept from reaching to the starres, though it be impossible for our hand.

Propos. 11.

BY that, which goeth before, it is easie to perceiue, what may be the inward action which is the other part of the matter, Celestiall, Spiritull, and signified. The action is either of Christ, who confirmeth inwardly that, which he hath promised: Or of the faithfull, who receiueth that, which he hath promised. The action of Christ is the Reall, and true communicating which he imparteth to all the faithfull, giuing them his Body and Blood for redemption, expiation, satisfaction, propitiation, iustification, and by consequent for food, and eternall life; whereof his body and blood are not only pledges and assurances, but are also meat and drinke by reason of the diuinity, which hath personally and inseparably vnited them to it selfe; and therefore the Bread and wine are exhibited by the Minister, the Body and the Blood by Christ; the Bread and Wine to our bodies; the Body and Blood, to the hand of our soule; the Bread and Wine outwardly, the Body and Blood inwardly; the Bread and Wine to the faithfull, and hypocrites, the Body and Blood to the faithfull onely.

Propoſ. 12.

AS the ſoule is of more value then the Body: ſo in the Supper the action of the ſoule is more worthy to be conſidered then that of the Bodie. The faithfull, receiuing into his corporall hand and mouth, the Bread and Wine, receiueth alſo into his ſpirituall mouth, the Body and Blood of Chriſt, that is to ſay, Ieſus Chriſt all whole; with all his graces; This receit is called by Chriſt himſelfe, eating and drinking, by reaſon of the likeneſſe of the effects. For as corporall eating of bread, and drinking of wine, do nouriſh the body: ſo ſpirituall eating the Body, and drinking the Blood of Chriſt, doe feede the ſoule. And this eating is no other

m Ioh. 6. 35. *thing, then* [m] *comming to Chriſt, beleeuing in Chriſt, dwelling in Chriſt, and hauing Chriſt dwelling in him, beholding him, and taking his words not as being car-*

n Ioh. 6. 63. *nall, but* [n] *as being ſpirit and life; and therefore both good and bad, do eat the bread, and drinke the wine in the Supper; the good only do eat the fleſh and drink the blood of Chriſt. The Bread and wine are receiued by the exterior, and carnall man, the Fleſh and Blood by the interior and ſpirituall man: the Bread and Wine are receiued corporally, the Body and Blood are receiued ſpiritually; the Bread and Wine may be receiued vnworthily in the Supper, the Body and Blood cannot be receiued vnworthily, and cannot but bring bleſſing and eternall life to the receiuer.*

Propoſ. 13

THeſe things are ſufficient for the vnderſtanding of the matter of the Sacrament, the forme follow-

eth

eth, which is likewise considered, either according to the institution, or according to the things instituted. The forme, which regard the institution, is all in the conformity, similitude, correspondency, and agreement of the administration with the actions and words of Iesus Christ. For in regard of the action; as he tooke the bread, gaue thankes and by praier blessed it, and in the breaking ordained it to signifie his body broken, and in this qualitie, and signification, gaue it to his Apostles, who tooke it, and put it into their mouthes and did eat it: and as he tooke the Cup, and after thanksgiuing did by praier blesse it, appointing it to signifie his blood shed on the Crosse he gaue it to his Apostles, who all dranke of it: so must Christs Minister in this sacred action, take common bread, and hauing dedicated it by praier, and thanksgiuing, to this holy vse, he must breake it, and distribute it, and the faithfull must take and eat it. Likewise the Minister must take the Wine powred into the cup, hauing dedicated it by praier and thanksgiuing, hee must present it to all them, which approach the table, who must likewise drinke it.

Propos. 14.

And in regard of the words: As Iesus Christ commanded, ordained, and expounded the end of his action: so should the Minister by his authority command, recite the words of the Ordinance, and expound the vse thereof. Iesus Christ commanded, not to Sacrifice, (for he did not sacrifice) but to doe: not his Bodie, for his Body was already made; but (this) that is to say, all that, which he had done, throughout

o 1.Cor.11.24 *all the action* o *in remembrance of him; hee commanded not Priests onely but the whole Church to eat the bread and drinke the wine; he commanded to doe this not to reiterate the benefit once perfected, the* p *sole and only oblation for sins; but to shew forth his death til he come: Iesus Christ ordained that this bread thus dedicated, blessed, broken, giuen, receiued, eaten: that this wine, thus dedicated, blessed, powred out, distributed, receiued and drunk, should be his Body & Blood; that is to say, as the Apostle expoundeth it, should be the communion of his body and blood; not by transmutation of substances, not by a naturall conioining of the same, but by vertue of this appointment, institution, and relation according to which the spirit of Christ sealeth in our hearts the truth of his promises. Iesus Christ declared, that the bread is his body not glorified, and raised vp again, but which was broken for vs: and that the wine is his blood not inclosed in the veines, but shed for vs vpon the Crosse. Thus should the Minister adde the words to the action, & the action to the words of Christ, to the end that the Supper might be administred according to the true exterior forme, following the institution.*

p Heb.5 5. & 10.12. &c.

Propos. 15.

IT remaines to consider the forme, according to the things instituted. For then it consisteth in the relatiõ, agreement, habitude, proportion, analogie, similitude of effects, and relatiue or Saramentall vnion, of the Bread and the Wine, with the Body and the Blood: also of the exteriour action of the Minister, with the interior action of our Lord Iesus Christ, q *so that by the*

q Mat.26.26. Mar.14.22. 1.Cor.11.24.

forme

forme of the inſtitution obſerued, the ſigne, and the thing ſignified, are there ſo vnited, not by an vnion perſonal, natural or ſubſtãtial, & in the ſame place, but ſignificatiue, Sacramental, and in the ſame time; that r *the ſigne may be called by the name of the thing ſignified, and contrariwiſe the thing ſignified by the name of the ſigne. Thus from the forme exactly obſerued, according to the inſtitution, and from the vnion of the ſignes, obtained by faith, and ſealed in our hearts by the ſpirit of Chriſt, doth this Sacrament take his being.*

r Exod 12.1. 1.Cor. 5.7.

Propoſ. 16.

NOw followeth the outward cauſes, the efficient, and finall. The cauſe efficient may be either by it ſelfe, or by accident. The cauſe efficient by it ſelfe, is either principall or ſecondary. The principall is our Lord Ieſus Chriſt, God and man, who only being the onely author of grace in the new Teſtament hath power to eſtabliſh Sacraments, in confirmation thereof, ſince that it is in him onely that the Father according to his good pleaſure, s *hath gathered together all, both what is in heauen, & what is in earth: who is only* t *the way, the truth, and the life, who is* u *our onely ſouereigne ſacrificer* x *eternall King in his Church, and he alone it is, whom the Father* y *hath commanded vs to heare. And therefore he is both the procreant, and conſeruant cauſe. As the procreant cauſe, Ieſus Chriſt, God and man, is the immediate author of the Supper; but wee conſider in this inſtitution, the cauſes by which he was moued; which are either anteeedent and hidden, to wit, his loue, and his mercy; or*

s Ephes. 1.10. t Ioh. 14.6. u Heb. 3.1. x Pſal. 2.6. y Mat. 17.5.

following and manifest, to wit, his promise, and the giuing of his body and his blood, and the oblation, which he made on the crosse; whereof hee would institute a memoriall in this Sacrament. As the conseruant cause, Iesus Christ raigning continually in his Church, performeth also the office of a Prophet, making the words of his Ministers liuely by his Spirit in our hearts, and ratifying them by this Sacrament, which he causeth to be of perpetuall efficacy, as well by the power of his promise conceiued in these words, This is my body, *as by uniting the signes, which he mainetaineth by the same spirit, in regard of the faithfull.*

Propos. 17.

THe secondarie causes in the Supper, are either they which giue, or they, which receiue: they which giue, are either they which exhibit outwardly, and these are the faithfull Ministers of Christ, [z] *lawfully called, who in this,* [a] *worke with God, and are* [b] *the dispensers of his secrets, Iesus Christ* [c] *honouring them with his presence; or they, which exhibite inwardly, and that is the Holy Ghost; who by an incomprehensible power to humane sense maketh that to bee felt which is conueied by the promise, making us truely to participate of the flesh and bloud of Iesus Christ. Those which receiue are* [d] *the hand and the mouth of the faithfull; which Iesus Christ vseth for the perfection of this Sacrament outwardly; but much more faith; which hath its foundation not simply in the truth of the history, but in the certainty of the promise. For as wee cannot participate of Christ, but by the same spirit, by which*

z Heb. 5. 4.
a 1. Cor. 3 9.
b 1. Cor. 4. 1.
c Mat. 28. 20.
d Mat. 26. 26

which he hath accepted vs: so doth [e] *hee not dwell in our hearts, saue only by faith. The Sacraments, as also the Gospell are not* [f] *the power of God to saluation, saue vnto them which beleeue.*

e Eph.3.17.

f Rom.1.17.

Propos. 18.

SInce that the Gospel propoundeth to vs faith in Iesus Christ, [g] *for a sufficient meanes to euerlasting life, and yet notwithstanding it hath pleased God to ordaine this Sacrament, as a meanes more euident, more palpable, and more agreeable to our sense: It is manifest that our incredulity, and slowneſſe, to which God would apply and fit himselfe, are causes by accident of this Sacrament: which is, as it were, a visible word, in the which the grosseſt and most carnal that is, may comprehend the mysteries of our redemption, and the benefits thereof.*

g Ioh.6.35.

Propos. 19.

OF all the causes the finall remaineth; which comprehendeth all the effects, which follow in faithfull soules, to which Iesus Christ had regard in the institution of the Supper. Wee acknowledge it heere notwithstanding to be either soueraign, or subordinate and subalterne. The soueraigne is [h] *the ratification of the new testament, and the celebration of the graces, fauors, and benefits, which are conferred vnto vs in it, and principally that of the death of Christ; the which we shew foorth, not by a simple historicall commemoration, not by making the Supper a propitiatory sacrifice for the quicke and the dead, but by apprehending the*

h Mat.26.27. Luk.22.19. 1.Cor.11.26.

the Iustice of God satisfied, and his wrath appeased by this onely Sacrifice, by acknowledging his loue and his mercy towards vs, who punishing our sinnes in his sonne by death, giueth vs eternall life; whereof wee were depriued by our transgressions.

Propos. 20.

THe end subordinate is either common with other Sacraments, or proper to the Supper onely. That which is common, hath diuers branches. For it is ordained to be vnto vs, a pledge and seale most assured of a better life, a symbole of our resurrection; first of our soules, when being regenerated they arise from sin, and attaine to newnesse of life: secondly, of our bodies after death to be vnto vs a sure pledge of the benefits of God; who hauing giuen vs his sonne, will with him also giue vs all things; thereby to heate vs by his imitation to charity, and mutuall loue towards all the members of Christ, since that partaking of the same
11.Cor12.13. *meate, and drinking the same spirit, [i] we are made one and the same bodie with him. In which we see one bond which bindeth and retaineth vs in this communion, inuiteth vs to the frequenting of the assemblies, to the profession of the Gospell, to a mutuall consent in doctrine, to the abiuring of all sects, to confesse one onlie Iesus Christ for our Sauiour.*

Propos. 21.

THat which is proper to the Supper is to be our spirituall meat, food, seale, testimony, and confirma-
k1.Cor.10.16 *tion of the vnion and [k] communion which wee haue with*

with Iesus Christ, and by him with the father and the holy Ghost; and to assure vs that [l] *he dwelleth in vs and we in him, that of him and by him, we are fed spiritually, and made* [m] *flesh of his flesh, and bone of his bone, to grow in him till we all meet in vnity of faith, to a perfect man, after the measure of the perfect growth of Christ, and consequently, that by this vnion, we are made partakers of all his graces, wisdome Iustice, sanctification, and redemption.*

[l] 1 Ioh. 6. 56.

[m] Ephe. 5. 30.

Propos. 22.

VVith these causes are ioyned inseparably the effects of the Supper; which all may be referred to the finall cause in regard of him, which instituted, and those which partake. The effects considered in themselues, are the confirmation of the Alliance, or new Testament of Christ, and the spirituall nourishment and sustenance by the same. As for the confirmation, it is sure, that the Supper or the holy Ghost by it, sealeth in vs the promises of the Gospell, touching the remission of sinnes; assureth vs, that God hath receiued vs to mercie, and imputeth to vs the righteousnesse of the Law, which his sonne hath performed, whether it be in fulfilling it or in suffering, in our place, and stead, the paine, which was due to vs for our transgressions, against the same, and that by all his sufferings, especiallie by his death, which is here represented vnto vs.

Propos. 23.

AS touching the nourishment, the other effect of the Supper, it is thus; that in exercising, cõfirming & augmenting

menting our faith, aduertiſing vs of the obligation, whereof we then make profeſsion, we ſhould acknowledge, that we are tied to be the people of God, that is to ſay, to ſerue, honour, and depend vpon him. This Sacrament entertaineth in vs hope of eternall life, and of our reſurrection; for then, when we haue eaten, of this meat and drunke of this drinke, which hath the power to nouriſh, and ſtrengthen vs; our ſoules, taking the qualities of this there food, become immortall, and exempted from that malediction, which ſubiected them to death, and are inflamed with a feruent loue towards him, that hath made them partake, and inioie this ineſtimable good.

Propoſ. 24.

HAuing ſpoken of the cauſes, & there effects, this place belongs, in order, to the Subiects and there adiuncts, we conſider here the Subiects of the Supper, either as they receiue theſe adiuncts, or as theſe adiuncts, be principally referred vnto them. As they receiue, and as it were the vpholders of the Adiuncts. The ſignes, which we haue found to be, the exterior, and terreſtriall matter, and the thing by that ſignified which we haue found to be the ſpirituall matter, are the true Subiects in this Sacrament, as for the ſignes, or ſpecies, that is the bread and wine, they are the matter in as much as the Sacrament is made of them. But we call them Subiects, in as much as in them ſubſiſt the accidents, and circumſtances thereof. For the better knowledge of them, as they are Subiects, we muſt conſider in them, either the ſubſtance and proper being, or

their

their ſignification, and ſignificatiue being.

Propoſ. 25.

According to the ſubſtance, and proper being, as we ſee in ſpeaking a beating of the aire by the naturall inſtruments, appointed for that purpoſe, whereof the ſillables and the words are formed, and by conſequent their proper being; ſo doe wee ſee in the ſignes certaine accidents, and therein conſider certaine ſubſtances, which make them be that, which ſimplie they are in themſelues, to wit bread and wine. But as in a word we vnderſtand another ſignificatiue being, which propoundeth another thing, to our vnderſtandings, then the beating of the aire, which is the more excellent, and noble being thereof; ſo do we vnderſtand in the ſignes ordained in the Supper, [a] another ſignificatiue being, which propoſeth to our vnderſtanding another thing, then the bread and wine. And as the word hath not receiued this more noble being, but from the inſtitution, and vſe: ſo the ſignes hauing a naturall being, in regard of that, which they are in themſelues, haue another ſupernaturall, in regard of the inſtitution of Chriſt, and the vſe, whereunto he hath appointed them: ſo the word is called, by the name of the ſignificatiue being thereof, goſpell, peace, ioy, and truth. The ſignes are called the body and blood of Chriſt, to the end that as in the word we ſhould not ſtay at the ſound, but ſhould paſſe on incontinent, to that which is ſignified, ſo in the Supper wee ſhould conſider, not the naked ſignes onlie, but ſhould lift vp our vnderſtanding and our faith, to the body and blood of Chriſt; which are

[a] 1. Cor. 10. 16. 17.

offered vnto vs in them, and truly exhibited, as being the thing signified, and by consequent the true subiect of the Supper, following our former consideration.

Propos. 26

The other consideration is of the Subiects, as the adiuncts are principally referred vnto them, so wee call the vnion or communion with Iesus Christ, and the participation with his graces. The vnion subiect, and obiect, to which the whole action of the Supper is referred, is not only that, in which we, as men, were vnited to him, when he tooke our flesh, not only that, which is made by consent, and accord of wils, or by external profession, but that which is made, when Iesus Christ himselfe remaining, [o] *dwelling, and liuing in vs by his spirit, causeth that we remaine, dwel, and* [p] *liue in him by faith, that he is made ours and we his; so that Christ which is our head, and we, which are his members, and flesh of his flesh should be made to liue* [q] *by the same spirit. This vnion, if we regard the things vnited, may be said to be essentiall; if the truth of the vnion, it may be said to be reall, if the meanes, which is faith, and the cause which is the spirit, by which it is made, it may be said to be spirituall, if to the forme, and to the essence, it is incomprehensible, and* [r] *secret,* [s] *as long as we shall be in this life.*

[o] Ioh. 6 56.
[p] Gal. 2. 20. 1. Ioh. 3. 24. Eph. 3. 17. Rom. 8. 9.
[q] 1. Cor. 6. 17.
[r] Eph 5. 32.
[s] 1. Cor. 13. 9. 12.

Propos. 27.

Vpon this reall, substantiall, spirituall, and secret vnion, necessarily depends the communion, and participation of all the benefits of Christ, into whom

we

we must be grafted, if we must [t] *both beare fruit, and* [u] *partake of his fruits, and attain in the end to that third kind of vnion, in which* [x] *by Christ we shall be vnited to God,* [y] *and God shall be all in vs, so being first vnited to Christ, by our humane nature, which he hath put on, we are consequently vnited to his whole person of mediatorship man and God, and lastly we shall be vnited to God by him the same in glory, and therefore* [z] *from him come all those spirituall and temporall good things, especially those, which concerne eternall life, as from their onely source, to wit, the remission of our sinnes, the righteousnesse of faith, by which we are reconciled to God, in regeneration to newnesse of life, where we begin by his spirit to taste the seedes of a life, that shall not decay, the certainty of our election and* [a] *adoption, the peace of our consciences,* [b] *the assurance of our resurrection, and the hope of that inheritance, whereunto our head hath already entred and taken possession in his name, and ours, we call all this a communion, in respect of the whole Church, a participation in respect of euery faithfull one. And thus much for the subiects of the Supper, whereunto the circumstances are referred. Now follow the adiuncts.*

[t] Ioh.15.6.
[u] 1.Cor.1.30.
[x] Ioh.17.21.
[y] 1.Cor.15.28
[z] Ioh.1.16.
[a] Phil.3.21.
[b] 1.Ioh.3.2.

Propos. 28.

The adiuncts, which are very notable points in the Supper, are either receiued, or vsed, they, which are receiued into the subiect, are either inherent, or adherent; they, which are inherent, are in their subiect either essentially, or accidentally. The adiuncts receiued inherent essentially doe properly appertaine to the

forme; for the obseruation of the ordinance, and the representation of Iesus Christ, with all his benefits referred to the subiect are here adiuncts, as if they were the forme of this Sacrament, referred to the matter. And such as the agreement is between the subiect and the matter; such is this between the adiuncts receiued inherent essentially and the formall cause. The obseruation of the ordinance regardeth the subiect of the Supper, especially according to the first consideration, that is to say, as it is the vpholder, and foundation of the accidents, or adiuncts. The representation of Iesus Christ with his benefits, regardeth the same subiect, according to the second consideration, that is to say, as the adiuncts are referred principally to him. As for the obseruation, it is taken from the institution, as from the true, & onely arch-tipe, and model thereof, propounded in the history of [c] *the three Euangelists. In this obseruation wee consider the words, and the Action.*

[c] Mat.26.26. Mar.14. 22. Luk. 22.15.. 1.Cor,11. 25.

Propos. 29.

THe words command, determine, or expound. They which command, as in the history is expressed, doe ordaine, that the ministers should take bread and wine of common vse; that they should giue thankes, and sanctifie the same by praier; that they should breake the bread, and distribute both the one, and the other; that the faithfull should receiue, eating the bread, and drinking of the Cup, in remembrance of the Lord, as the Apostles saw him do, and did themselues by his commandement. In which we see the outward forme of the Supper, that is of a Sacrament, not of a Sacrifice, liuely pourtraied out.

Propos.

Propos. 30.

THey, *which determine are sacramentall wordes, carrying the promise, and referring the signes to their true sacramentall vse, in there significatiue being, they are so called in regard of the bread, or of the wine, those, which concerne the bread, haue two parts; in the first are these.* This is my body, *in the other are these,* [d] which is giuen, which is broken for you. *In the former we must mark the subiect, to wit* (This) *then the attribute, to wit* (my body) *As for the subiect* (This) *it is manifest that Iesus Christ tooke, blessed, brake, gaue bread; and therefore it is alwaies true bread: the Apostle cals it bread after the blessing, cals it bread in the eating diuers times, and after the eating he cals it yet bread. Iesus Christ himselfe hauing said* This *of the bread, saith* This *also of the Cup: and notwithstanding two of the Euangelists say:* This Cup is, *in stead of* This is, *which sheweth that the subiect, in these manners of speech, remaineth in the former substance, & signification, & therfore that the subiect,* This, *is as much as to say,* This bread, *so blessed, broken, distributed, receiued, eaten.*

[d] 1 Cor. 10. 16. & 11. 26. 27.

Propos. 31.

THe *attribute of the former words, to wit* (my body) *ioined to the subiect by the verbe,* (is) *imports, that the bread, which is the subiect, is now no more common bread, but determines it by a new vse, and by a manner of sacramentall speech, to be truely the true, proper, reall, naturall, and substantiall body of Christ.*

Christ, now for as much as the verbe (is) *cannot be taten properly, or substantially, in enunciations, where one substance is predicated of another, much lesse can it in this, where the atribute is mysticall, sacramentall, and significatiue, for Iesus Christ doth not heare teach, what the bread is in his nature, or substance, but what it is in the vse, to which by his words, and by his action it is appointed, and therefore by reason of the sacramentall vnion, by reason of the relation, and similitude of effects, of bread with the body of Christ, by reason of the certaintie of the promise, which is made vnto vs, the bread by good right is called the body of Christ, for it is the Sacrament of the body of Christ, either for as much as it is in the Supper a signe, figure, type, antitype, and symbole, image, resemblance, monument, memoriall, and portraiture, representing vnto vs the body of Christ, broken and suffering vpon the crosse, or for as much as it is a pledge and seale, sealing and confirming to them onely, which beleeue, that Christ is truely dead for them, and that they haue a true communion with him, and participation in all his benefits. Thus the bread is the body of Christ in such sort, that the body of Christ is no lesse certainely deliuered, giuen, and receiued spiritually, and by faith, then the bread is giuen, and receiued visibly by the hand and the mouth.*

Propos. 32.

THe other part of the words (which is giuen which is broken for you) *where the attribute*
e Luk. 22. 19. e giuen, broken, *is referred to the body, sheweth plainly that it is not the mysticall body, which is spoken of,*

but

but the true and naturall body of Christ; not a body glorified, and impaßible, but a body crucified, and ſuffering, ſuch an one as was giuen for our redemption, on the croſſe; not a body ſimplie conſidered in it ſelfe, but a body, as it is the cauſe of our life, as it is our ſpirituall foode, being inſeparably, and perſonally vnited to the diuinity; not a body circumſcriptible, without ſpace, without quantitie, without accidents; that is to ſay, not a body without a body, but a body viſible, palpable, true, and naturall, capable of ſuffering death, by which hee was to become our life; not a body ſimplie ſuch, as it ſat at the table, but ſuch, as it was liuing, and dying vpon the tree of the croſſe; not a body of meale, and water moulded, and baked, but a body taken from the ſubſtante of the Virgin, deſcended of the ſeed of Dauid; not a body created by certaine words pronounced ouer the bread, but a bodie conceiued and formed by the operation of the holy Ghoſt; not a body, which may be multiplied in infinitum, *which may at one time bee in infinite places, but a body, which onely ought to occupy one certaine place.*

Propoſ. 33.

IN the words, which determine the wine of the Supper, we ſee alſo two diſtinct parts. Thoſe of the firſt are [f] this is my blood of the new Teſtament, *or* [g] this Cup is the new Teſtament in my blood. *In this enuntiation, the words* This, *or* This Cup *are the ſubiect:* My blood *or* the new Teſtament in my blood, *are the attribute, the verbe* (is) *the bond which ties them together, where as in the words of the bread,*

[f] Mat. 26. 26. Mark. 14. 22.
[g] Luk. 22. 15. 1. Cor. 11. 25.

bread, the subiect remaines in his nature, and substance, and doth not loose his former being, ceaseth not to be what it is in it selfe, which is plaine by the Euangelists, who expound this word (this) *by these two other,* This Cup, *where by Metonymie the Cup is taken for the wine. And therefore since there is the same force in these words, as in those of the bread, as* This *is as much as to say,* this Cup, *or* this Wine, *so in the other enuntiation,* This *is as much to say as,* this Bread. *And as we haue said the bread is called* bread *after blessing, distribution and eating: So the wine is called* wine, drinke, fruit of the vine, *after these three actions, remaining in his former and naturall substance, without which it could not be a Sacrament, no more then the bread without the substance thereof.*

Propos. 34.

MY blood of the new Testament, *or* the new Testament in my blood, *are the words of the attribute, in this enuntiation; which being brought together by the verbe* (is) *shew cleerlie, that the verbe importeth no change of substances, since neither* Cup *nor* Wine *in the same can substantially be a* Couenant, *or* Testament; *but, by a manner of speech accustomed in Sacraments, the signe is taken for the thing signified, the seale for the thing sealed, the promise for the thing promised, to wit, for the new* Couenant, *in grace, which God treateth with vs, ratified by the blood and death of Iesus Christ, by this occasion being called a* Testament. *And therefore, for the same causes*

ſes that we haue ſpoken of, in the attribute of the bread, the wine is alſo called the blood of Chriſt, and is the Sacrament of the blood of Chriſt. Either for that it is a ſymoble, and ſigne, ſetting before our eies the Couenant *ratified in his blood, or for that it ſealeth, and confirmeth to our faith, the certaintie of that which is giuen vs in his blood, where the propoſition* (In) *doth not ſignifie only a ſimple coniunction, or inexiſtence, but alſo the meanes, and the aiding cauſe. As when we ſay* [h] we are iuſtified in his blood, *that is to ſay,* by his blood.

h Rom. 5.21. Col.1.20.

Propoſ. 35.

THe words of the ſecond part touching the Cup in the Supper are theſe [i] which is ſhed for you, and for many for the remiſſion of ſinnes, *where the relatiue, which is properly referred to the blood, not to that, which is in the veines, or in a glorified, and impaſſible body, but to that, which is ſhed: to ſhew, that the ſoule of Ieſus Chriſt was indeed ſeparated from his ody, and that, by the death and paſsion of the ſonne of God, there is a full ſatiſfaction for the puniſhment, which the law brings with it; without which ſatisfaction it were impoſsible to enter into the* Couenant, *which imports a reconciliation betweene God and vs, a free remiſsion of ſinnes, promiſe of eternall life, and peace in our conſciences by the holy Ghoſt: reaſons for which the blood is made vnto vs ſpirituall drinke, and a wel-ſpring of life, ſo that we ſhall thirſt no more; euen as the body is made vnto vs ſpirituall foode, ſo that we ſhall hunger no more, that is to ſay, we ſhall neuer be*

i Mat.26. Luk.22. Marc.14.

destitute of the graces of God, which leads vs to eternall life, and in the end to possesse Christ God and man truly, and eternally vnited with vs, and dwelling in vs.

Propos. 36.

THere remaine the words which expound: *to wit,* Doe this in remembrance of me, *and* as oft as you eat of this bread and drinke of this Cup, you shall shew forth the Lords death till he come. *By these words we are taught the true vse, and end of this Sacrament; since they are referred principally to the whole action, in which* to do in remēbrance of Iesus Christ, *is not a bare comemoration, or memoriall;* to shew forth his death, *is not a simple narration; But both the one and the other, are a liuely apprehension of his graces, to wit, of himselfe all whole, yet not by our outward senses, not by a locall presence (for the words* memoriall *and* shew forth *doe contradict it;) but by our vnderstanding warmed, and cleered by his spirit; by a presence altogether spirituall, the which our soules onely taste, sauour, and enioy, so that outwardly we see the signes, the symboles, and action; the which, on the other side, leade vs not only to the death of Christ, to consider no other thing therein; but also to see the cause thereof, namely, our sinnes, the wrath of God, and his iustice on the one side, on the other side his loue, and his mercy towards vs, our deliuerance, and in sum all his graces.*

Propos. 37.

IN the obseruation of the ordinance, we haue considered the words, let vs now, consider the action. This

as

as it is simplie considered in it selfe, hath beene alreadie set downe in the matter, and considered, as it is conformable to the action of Iesus Christ, it hath in part serued for the formall cause: now as it is obserued outwardly, it is an adiunct inherent essentially in the Supper, and consisteth principally in the breaking, and distribution of the bread, and in the powring out, and distribution of the wine, by the minister, and in the receiuing, eating, and drinking by the faithfull. without this action the supper, is not the supper of the Lord; for it is not an action indifferent, or without which a man may receiue this Sacrament; since it is an essentiall adiunct in the same. And therefore where it is maimed in any sort, being by taking away the breaking, *or* distribution, *or* eating, *or* drinking, *it is to celebrate another thing, and not the Lords Supper: for as much as he which taketh away the essentiall adiuncts, taketh away the forme, and he which taketh away the forme, taketh away the thing it selfe.*

Propos. 38.

VPon the obseruation of the words, and the action, the other essentiall adiuncts, which is the representation of Iesus Christ, dependeth, by the which his sufferings and his death doe not onelie touch our outward ssenses, but also passe through to the depth of our soule; they exhibite him such to our faith, as he himselfe desired to present himselfe in his first supper, to wit, giuen for vs to the death of the Crosse, suffering & dying for the redemption of the world: for in this estate he is made the true life of our soules, and our true spirituall

foode; the whole being represented vnder the simple actions, and with small shew, to the end we should passe to the mysterie, which is there vnder hidden, without staying at the outward shew, whereby we learne that it is not a propitiatorie sacrifice for the quicke or dead; but a solemne thankesgiuing, in acknowledging so manie, and so great benefits, as are there r epresented which is the reason why this Sacrament is called the Eucharist.

Propos. 39.

Svch are the adiuncts inherent essentially. Now follow those, which are inherent, or tied to the subiect accidentally. They are either acquired or infused. Amongst the acquired wee place the passiue reuerence, which is a holinesse, and dignity in the Sacrament, accruing to it by the excellency of the cause efficient, to wit Iesus Christ, and of the thing, which is represented, to wit himselfe, which makes the Sacrament to bee venerable and to deserue, that they, which come to it, should come with reuerence, as approching to so high a mysterie, which can not be but with efficacie of saluation to them, which are indued with a true faith. But for that the eies of our soules should be lifted vp to the things represented, being not tied, or bound locally to the bread, much lesse by hauing the substance of the bread conuerted into it, but being resident in heauen at the right hand of the father, in this reuerence we must beware, that we come not to adoration, or reseruation of the remainders of the Supper, as if there were some diuinity included in it: Since that the signes, without the

vse

vse of the Sacrament, are nothing but bread and wine, and that Iesus Christ hath not said, eleuate, offer, adore, shut vp, carrie; but, take, eat, drinke, in remembrance of mee.

Propos. 40.

Amongst the adiuncts infused is the power, and efficacie to feede spiritually. It is not onely in the flesh of Christ, by the personall vnion, which it hath with the eternall word, but in the two elements here proposed, which they draw from the sacramentall vnion, which they haue with the flesh and blood; according to which only they haue power to feede euen our soules, with the hope of eternall life, by reason they are seales and pledges of the promise, the true obiect of faith in this action, for as the Gospell is the power of God to saluation to all them which beleeue; so is the supper to all them that receiue it worthily; and as the holy Ghost begins, and confirmes faith by the word, so also doth he nourish and augment it by the Sacrament. Thus the bread and wine of the Supper haue power, from the first being to nourish the body, and from the significatiue being to nourish the soule.

Propos. 41.

Thus much of adiuncts inherent. Now follow the adherent: which goe before, accompany, or follow their subiect: amongst them, which goe before, we note the preparation on the ministers part, and the preparation on the part of the faithfull: that, which is on the ministers part, consists in the exposition of the words,

and

and in sanctifying the signes, the exposition of the words is then performed, when the minister hauing prepared, by his sermon, all those, who doe present themselues to this holie banquet, and hauing declared the mysteries thereof in all, or the most principall parts, doth teach the end and vse thereof; admonishing those who were before knowne to be capable, and aduertising euery one of their duty; he reciteth the words of the institution, to the end that euery one of the faithfull, according to the measure of grace giuen him, may vnderstand, as from the mouth of Christ, himselfe, the promises made to them, which are of the houshold of faith, to the end he may receiue them, as made to himselfe, and at that instant exhibited to him, if he be duly prepared.

Propos. 42.

THe sanctifying of the symboles, called by some of the ancient Mutation, *not essentiall, but sacramentall, not as touching the substance, but as touching the vse, is done partly by praier, partly by the residue of the action, by which the things represented being drawne, from the common vse, are consecrated and dedicated to serue a sacred end, and spirituall vse, following the ordinance and institution of Christ, vpon whom and his promise, not vpon the words newly pronounced, dependeth the power and efficacie of this sacrament. And since it is the nature of Sacraments to be represented vnto vs, by their outward matter, and that the things should remaine in their primitiue estate, though they haue receiued a signification; it is most*

most sure, that here is no conuersion, mutation, *nor losse of substanees, neither by miracle, nor otherwise: for Christs intention in his words appeareth to be quite otherwise, and from such* mutation, *arise infinite blasphemies, impieties, and absurdities vnworthy of Christ, and his word.*

Propos. 43.

Now followeth a preparation vpon the part of the faithfull: which is either interiour or exteriour, the interiour is altogether spirituall, and consists in prouing himselfe, and meditating on the benefits of Christ: for prouing, the beleeuer ought to descend into himselfe, and sound himselfe, as deepe as is possible, to examine if their be in him, a true repentance of his sinnes; if their be a true assurance by the spirit of God, that hee is receiued into fauour for the loue of Iesus Christ; if he beleeue firmely, that in his blood hee doth obtaine remission of his offences; if he haue a true, and firme resolution hereafter to liue a liuely member of Christ, to renounce the world, and his owne proper affections, for the time to come: for meditating on the benefits of Christ, euery one should know in himselfe, that he ought to acknowledge the greatnesse of the fauour done him, by the greatnesse of the torment, that was prepared for him; and in how great necessity hee stood thereof, since he could bring no helpe of himselfe toward so great a deliuerance. That he ought not to be puffed vp with his owne merits, but to rest wholly on the merits of Iesus Christ, in regard of euerlasting life.

Propoſ. 44.

THe interiour preparation of the faithfull, to partake of this Sacrament, conſiſteth in the frequenting of the aſſemblies, where the word of God, eſpecially the matter of the Supper, is handled; in conforming his maners, geſtures, and behauiour, to the modeſty, grauity, and vocation befitting a Chriſtian; in ſhunning all countenances, and actions, which may bewraie pride, preſumption, lightneſſe, loue of himſelfe, and diſpyſing of other men; in ſhunning all ſumptuouſneſſe of apparrell, or any other thing, which may offend his neighbour, or make him thinke ſuch an one delighteth in himſelfe; in ſhunning all diſorders, whether it be in plaies, daunſings, ſuperfluous feaſts, or ſuch like. Faſting is alſo an excellent help, to preparation for this holy action, and thus much for adiuncts adherent which goe before.

Propoſ. 45.

THey which accompanie are in great number; amongſt which the moſt remarkeable are, the Time, *the* place, *the* Table, *the* Veſſels. *The time is conſidered in regard of the* Inſtitution, *or of the* celebration. *The time of the* Inſtitution, *conſidered according to the whole, was in the yeere of the world,* 3985. *the* 24. *of* March *the* 33. *yeere of the natiuitie of Ieſus Chriſt our Lord. Conſidered according to the part, it was the thurſday at euen,* [k] *in the ſame night, in which he was betraied by* Iudas, *at the end of the eating of the paſchall lambe, a ſolemne ſacra-*

[k] 1. Cor. 11. 23.

ment

ment of the law, and then abrogated, vnto which the ſupper being the Image and ſeale of our true lambe ſlaine, offered on the next day was expreſly ſubſtituted. The lambe ſignifying the deliuerance from the ſeruitude of Ægypt, the ſupper ſignifying the deliuerance from the ſeruitude of the diuell by Ieſus Chriſt, being come in the fulneſſe of time [l] *to purge iniquity and bring in euerlaſting righteouſneſſe.*

l Dan. 9.24.

Propoſ. 46.

IN regard of the celebration, howbeit the Lord hath not preſcribed a certaine time: yet ſo it is, that the oftner the better; prouided that the frequent vſe thereof doe not bring a ſetting light by our duty: which may be gathered from theſe words. ([m] As often as you eat this bread, and drinke of this Cup,) *for we are baptized but once, becauſe we are borne but once in Chriſt, but we haue need to reiterate our nouriſhment, becauſe the things of this world doe ſo often turne vs from this ſpirituall meditation. That it ſhould be at euening, or morning, or at any certaine houre, this is indifferent, as alſo the other circumſtances, which we may marke in the firſt ſupper; as to ſit at the table, to waſh the feet of the faithfull, and ſuch like, which are not of the ſubſtance, nor of the myſterie of the ſupper: It ſuffiſeth that all things be done with good order, and for the commodity of the Church.*

m 1. Cor. 11. 25.

Propoſ. 47.

THe place where the ſupper ſhould be adminiſtred, ſhould be where the aſſemblie of the faithfull is

kept not in priuate houses, for one person, where there is no forme of the Church, for the Supper is a Symbole of the Communion of Saints, who partaking of one bread, become one onely bread, and one onely body. The table *and* vessels, *seruing hereto be considered, as for commoditie, not for necessitie; for them that are present, and communicate, not for the perfection of this Sacrament; not to make of the* table *an* altar, *as if there were a sacrifice, or to make the* vessels *reliques, which no man dares touch, as if there were som diuinity in them; but to serue this vse, and after to become what they were before, for in as much, as it is called the* Cuppe, *or* table *of the Lord, this is spoken by a double Metonymie, intending by the* Cup *and* table *the gifts, which Iesus Christ there offereth to all his elect, with the bread and wine, witnesse* Iudas, *who did partake of the* Cup, *and the* table, *and yet did partake of the* Cup, *and* table of diuels.

Propos. 48.

Amongst the adiuncts, which follow their subiect, the manners of speech, by which we discourse of this sacrament, are the most notable; whereof the most considerable regard, either the being, or the vse: of those, which regard the being, these are the principall, the bread is the body of Christ, *and* the wine is the blood of Christ, *in the supper. Both are true, and agreeable to the intention, and words of Iesus Christ. In these the subiects remaine true bread, and true wine, the attributes true body and blood; and thus one substance taketh the name of another, by reason of the straite*

ſtraite analogie, relatiue vnion, and habitude of ſimilitudes, which is betweene the one and the other, the words there retaining without trope, their natiue ſignification, and the things ſignified there remaining in there true being, notwithſtanding many taking the word Trope in the largeſt extent, and conſidering the nature of Sacraments, which conſiſteth wholly in relation, thinke that this manner of ſpeech cannot be without a trope, that is to ſay, except ſome word be turned out of his natiue ſignification; firſt in this that the bread and wine are, types, ſymboles, images, and ſignes, of the body and blood of Chriſt: and for that both the one, and the other thus adminiſtred, are ſaid to be the bodie and blood of Chriſt, they hold, that this is ſpoken by an argument drawne from the like, vpon one onely word, which they call a Metaphore. Secondly for ſomuch as the bread and wine are ſaid to be the body and blood of Chriſt, becauſe they are made ſeales to confirme to vs, the true and reall enioying of the body, and blood of Chriſt, they ſaie, that this is by a forme of ſpeech, where the adiunct is taken for the ſubiect, which they call a Metonimy, as of a pattent, which is but a peece of parchment, written and ſealed, we ſay it is a pardon for ſome felon; but we ſay that, to take this word trope in the ſtraiteſt ſignification, there can be none here; ſince the words bread, and wine ſignifie but bread, and wine, howbeit that the things ſignified by theſe words, to wit, the bread and wine in their ſubſtances which remaine intire, doe ſignifie themſelues the body and blood: and therefore we muſt carefully diſtinguiſh theſe two maners of ſignifying, the one of the words, the other

of the things. The two sillables bread *and* wine *signifie then properly, and without trope the two substances, which are our corporall meat and drinke, and the same substances, not the words, signifie to vs, and are sacramentally the body and blood of Christ. And therfore betweene the things signifying and signified, and not between the words, is this relation, habitude, and analogie found, that is to say, the true forme of this sacrament; by reason whereof the one is said to be the other, though more neerely then a sonne, though neuer so like his father, can be said to be the father himselfe. And these maners of speech are vsuall in all kinds of things, especially in the sacraments, as well of the law, as of the gospell.*

Propos. 49.

BY this we may perceiue, that here is no change, neither in the words nor in the substances; much lesse any transubstantiation, no more then in the water of Baptisme, which notwithstanding is called the lauer of regeneration, and this hath no foundation either in the scripture, or otherwhere, for neuer was it heard that (is) *signified to change substances. Otherwise hereof would follow many absurdities; we should ouerthrow this sacrament, if the similitude were taken away, which is of necessitie in all sacraments: It would follow also, that the accidents of bread could nourish; that of accidents a substance might be begotten; that heretofore, when they burned the remaines of the supper, they did burne the body of Christ: that the accidents of bread and wine were without subiect; that the*

the ſubiect, to wit, the body, ſhould be without the accidents of a body, without quantitie and circumſcription, that is to ſay, no body; that Chriſt had many bodies in the firſt ſupper, and had an infinite number in thoſe, which were celebrated afterward: that this body is not the ſame in the ſupper now adaies, that it was in the firſt, with infinite others, that cannot be auoided in tranſubſtantiation.

Propoſ. 50.

AS little is the body of Chriſt vnder the bread, or vnder the wine, by vnion of the ſubſtances: for Ieſus Chriſt was not inuiſible, and ſubſtantially vnder the bread and wine in the firſt ſupper, but preſent, aſſiſting, eating, and drinking. Alſo he ſaid not, in this bread, vnder this bread, *or* with this bread, *for it had ouerthrowne his purpoſe, and made the attribute of the ſubiect and the ſubiect of the attribute, which would haue deſtroied the propoſition. It is one thing to ſay,* This bread is my body, *another thing,* my body is in this bread: *and beſide, when he ſaid,* This *of the bread and wine, he did not ſay it was his body and blood inuiſible, but* which is broken, *and* is ſhedde, *which were viſible things; On the other ſide, he is ſet in the glorie of God, from whence he doth not deſcend to come, and hide himſelfe vnder the ſpecies. Alſo he hath not ſuch a body, as he would repreſent in the Supper, though it bee the ſame in ſubſtance: for now it is glorified, then he would repreſent it mortall and paſsible, euen dying, and ſuffring. From this interpretation, as from the other, follow many abſurdities;*

that

that the body of Chriſt is a confuſed body without diſtinction of parts, which were a monſter, and in this ſort cannot we bee fleſh of his fleſh, and bone of his bone. *The* ſupper *ſhould not be the communion of the true body of Chriſt: for it is no true bodie, which hath no dimenſions, and, being but one bodie, can be in infinite places at once.*

Propoſ. 51.

THe kinds of ſpeech, which concerne the vſe, may be many, among ſt which theſe may ſerue. For all the faithfull in the ſupper, eat the body of Chriſt and drinke his blood, are nouriſhed by the body of Chriſt, *and* haue there thirſts quenched with his blood. *To vnderſtand theſe ſpeeches well, we muſt know, there are three ſorts of eating; the one* ſacramentall (*if by this word* Sacrament, *we meane the ſignes only*) *and* ceremoniall, *according to which they, which haue no faith, doe eat, and drinke the ſacred ſignes of the body and blood of Chriſt. Another altogether* mentall and ſpirituall, *according to which by faith onely we receiue the body and blood of Chriſt: And without which we cannot haue eternall life. A third eating is* ſpirituall and Sacramentall, *both together, in the lawfull vſe of the Supper, according to which the faithfull only doe eat and drinke, with the mouthes of there bodies, the Sacrament of the body and blood of Chriſt, and with the mouthes of there ſoules the true body & the true blood of Chriſt.* Corporally *they eat, & drink the bread and wine preſented to there bodies.* Spiritually *they eat and drinke the body and blood of*

Chriſt

Christ presented to their soules. Where eating *is not simply taken for* beleeuing the promise of Christ, *but consequently for the faith referred to this promise. This is to haue a true communication with the body and blood of Christ, to be nourished and sustained spiritually.*

Propos. 52.

IN this latter sort of eating two things are very remarkable, the word eating, *and the meanes to eat the body, and drinke the blood of Christ. To vnderstand that this eating is not* carnall *by the mouth, we must remember, that God being the cause efficient, material, formall, and finall of euerlasting life, which is an act of true being, is also the supreme cause of the being of man. But man being fallen from his being, is also fallen from his life, which was the act of his being now to regiue him life, it needed not to reestablish his being. The meanes hereof known to one only God, was that the eternall word, by which all things had receiued their being, should vnite man to it self, and, hauing reestablished him, should maintaine him in perpetuall life. This meanes, that is to say, this vniting man to the eternall word, vnknown to mā, could not be reuealed, but by the gospell: which pronounceth this secret, not to be profitable, except it be receiued and acknowledged by the pure grace, bounty, mercie, and good pleasure of God. God then, hauing by his Prophets heretofore reuealed this to our fathers, and by his sonne the same God and man to vs in these last daies, giueth vs to vnderstand cleerly by the word and the Sacraments, this gospell, that we*

that the body of Chriſt is a confuſed body without diſtinction of parts, which were a monſter, and in this ſort cannot we bee fleſh of his fleſh, and bone of his bone. *The* ſupper *ſhould not be the communion of the true body of Chriſt: for it is no true bodie, which hath no dimenſions, and, being but one bodie, can be in infinite places at once.*

Propoſ. 51.

THe kinds of ſpeech, which concerne the vſe, may be many, amongſt which theſe may ſerue. For all the faithfull in the ſupper, eat the body of Chriſt and drinke his blood, are nouriſhed by the body of Chriſt, *and* haue there thirſts quenched with his blood. *To vnderſtand theſe ſpeeches well, we muſt know, there are three ſorts of eating; the one* ſacramentall (*if by this word* Sacrament, *we meane the ſignes only*) *and* ceremoniall, *according to which they, which haue no faith, doe eat, and drinke the ſacred ſignes of the body and blood of Chriſt. Another altogether* mentall and ſpirituall, *according to which by faith onely we receiue the body and blood of Chriſt: And without which we cannot haue eternall life. A third eating is* ſpirituall and Sacramentall, *both together, in the lawfull vſe of the Supper, according to which the faithfull only doe eat and drinke, with the mouthes of there bodies, the Sacrament of the body and blood of Chriſt, and with the mouthes of there ſoules the true body & the true blood of Chriſt.* Corporally *they eat, & drink the bread and wine preſented to there bodies.* Spiritually *they eat and drinke the body and blood of*

Chriſt

Christ presented to their soules. Where eating *is not simply taken for* beleeuing the promise of Christ, *but consequently for the faith referred to this promise. This is to haue a true communication with the body and blood of Christ, to be nourished and sustained spiritually.*

Propos. 52.

two things are very re-
d that meanes to eat the
hrist. To vnderstand
the mouth, we must
se efficient, material,
fe, which is an act of
use of the being of
his being, is also fal-
t of his being now to
reestablish his being.
ne only God, was that the
eternall word, by which all things had receiued their be-
ing, should vnite man to it self, and, hauing reestablish-
ed him, should maintaine him in perpetuall life. This
meanes, that is to say, this vniting man to the eternall
word, vnknown to mã, could not be reuealed, but by the
gospell: which pronounceth this secret, not to be profita-
ble, except it be receiued and acknowledged by the pure
grace, bounty, mercie, and good pleasure of God. God
then, hauing by his Prophets heretofore reuealed this
to our fathers, and by his sonne the same God and man
to vs in these last daies, giueth vs to vnderstand cleer-
ly by the word and the Sacraments, this gospell, that we

Irregular Pagination.

that the body of Chriſt is a confuſed body without diſtinction of parts, which were a monſter, and in this ſort cannot we bee fleſh of his fleſh, and bone of his bone. *The* ſupper *ſhould not be the communion of the true body of Chriſt: for it is no true bodie, which hath no dimenſions, and, being but one bodie, can be in infinite places at once.*

Propoſ. 51.

THe kinds of ſpeech, which concerne the vſe, may be many, amongſt which theſe may ſerue. For all the faithfull in the ſupper, eat the body of Chriſt and drinke his blood, are nouriſhed by the body of Chriſt, *and* haue there thirſts quenched with his blood. *To vnderſtand theſe ſpeeches well, we muſt know, there are three ſorts of eating; the one* ſacramentall (*if by this word* Sacrament, *we meane the ſignes only*) *and* ceremoniall, *according to which they, which haue no faith, doe eat, and drinke the ſacred ſignes of the body and blood of Chriſt. Another altogether* mentall and ſpirituall, *according to which by faith onely we receiue the body and blood of Chriſt: And without which we cannot haue eternall life. A third eating is* ſpirituall and Sacramentall, *both together, in the lawfull vſe of the Supper, according to which the faithfull only doe eat and drinke, with the mouthes of there bodies, the Sacrament of the body and blood of Chriſt, and with the mouthes of there ſoules the true body & the true blood of Chriſt.* Corporally *they eat, & drink the bread and wine preſented to there bodies.* Spiritually *they eat and drinke the body and blood of*

Chriſt

Christ presented to their soules. Where eating *is not simply taken for* beleeuing the promise of Christ, *but consequently for the faith referred to this promise. This is to haue a true communication with the body and blood of Christ, to be nourished and sustained spiritually.*

Propos. 52.

IN this latter sort of eating two things are very remarkable, the word eating, *and the meanes to eat the body, and drinke the blood of Christ. To vnderstand that this eating is not* carnall *by the mouth, we must remember, that God being the cause efficient, material, formall, and finall of euerlasting life, which is an act of true being, is also the supreme cause of the being of man. But man being fallen from his being, is also fallen from his life, which was the act of his being now to regiue him life, it needed not to reestablish his being. The meanes hereof known to one only God, was that the eternall word, by which all things had receiued their being, should vnite man to it self, and, hauing reestablished him, should maintaine him in perpetuall life. This meanes, that is to say, this vniting man to the eternall word, vnknown to mã, could not be reuealed, but by the gospell: which pronounceth this secret, not to be profitable, except it be receiued and acknowledged by the pure grace, bounty, mercie, and good pleasure of God. God then, hauing by his Prophets heretofore reuealed this to our fathers, and by his sonne the same God and man to vs in these last daies, giueth vs to vnderstand cleerly by the word and the Sacraments, this gospell, that we*

cannot haue life, except we be made partakers of this vnion, except Chriſt dwell in vs, we come to him, and doe belecue in him. And for ſomuch as here is queſtion of a life, which hath a great reſemblance of our temporall life, he ſerueth himſelfe, in his word and Sacraments, with ſimilitudes taken from this life, to make vs conceiue that, which he would repreſent of the other life. Nothing is better knowne here, then the beginning and continuance of this life, to wit, the birth, *and the* eating *and* drinking. *As Ieſus Chriſt to teach vs our birth to life eternall, hath taken* [a] *a ſimilitude from corporall birth: ſo doth he from the ſame life draw his ſimilitude, when he would teach vs, how our ſpirituall life is maintained, [o] he preached in* Capernaum *by his word, he preached among his Diſciples by his Sacrament. There he told them, that they muſt* eat his body *and* drinke his blood, *and expoundeth himſelfe, that it is* to beleeue in him, *to* come to him, *to* dwell in him, *here inſtituting the holy Supper, the ſacrament of his body and blood, he commandeth not only to eat the bread, hee commandeth not onely to drinke the wine, but to aſſure our ſelues that we truly* eat his body, *and* drinke his blood, *that is to ſay, we haue a true vnion with him, from whence proceedeth the maintenance, and ſuſtentation of our life, whereby it appeares, that the* eating of the body, *and* drinking the blood of Chriſt, *are here taken by way of* Similitude; *and that the* eating of the bread, *and* drinking of the wine, *are taken in their firſt and ſimple ſignification.*

[a] Ioh.3.3

[o] Ioh.6.27.

Propoſ

Propos. 53.

THe meanes remaineth by which this ſpirituall eating is had, that is to ſay, how we haue communion with the body and the blood of Chriſt, or with Ieſus Chriſt intire, we ſay, with all the ſcripture, that this is ſpiritually, and by faith, and that during this life there is no other; that we adde not, that our ſoules, which are ſpirits, cannot worke but ſpiritually, that namely, diſcourſing the matter, they fit themſelues ſo to it, that all that, which they apprehend, is after a maner abſtract, and altogether ſpirituall: eſpecially in things ſpirituall, when we heare that we cannot ſay ſo much, as that Ieſus is the Chriſt, but by the ſpirit of God, that no man is a Chriſtian, which hath not the ſpirit of Chriſt, that the ſpirit of Chriſt is the ſeale of our faith, the pledge of our inheritance, a teſtimonie of our adoption, that he is the cauſe of our regeneration, and entrance into a new life, that the ſenſuall or fleſhly man, conceiueth not the things that are of God, becauſe they are to be diſcerned ſpiritually; that it is the ſpirit in the word, which quickeneth, and which ſealeth the promiſes in our hearts, that this promiſe in his truth is the obiect of our faith; when we heare, that Chriſt muſt dwell in vs, and we in him, though he bee mounted viſibly into heauen, that liuing in the fleſh, we muſt liue in the faith of the ſonne of God: when we heare, that he drew the Capernaites, from a groſſe and carnall eating to a ſpirituall eating, and meditation, euen as he ſent Nicodemus back from the fleſh to the ſpirit, touching regeneration; that

he oppoſed himſelfe, and his aſcenſion to his locall preſence, euen then when he promiſed to be with vs till the end of the world, when we heare, that he dwelleth in our hearts by faith, *that we* ſhall know him no more according to the fleſh, *that* we are all baptized in the ſame ſpirit, *and haue* all drunke of the ſame ſpirit, *when we know that in all the ſcripture, there is no other communion with Chriſt ſpoken of. And that Ieſus Chriſt, calleth this communion an* eating: *we cannot chuſe but conclude, that ſuch* Eating *is* ſpirituall, *and by faith; and that there is no groſſe, corporall, and carnall eating, or which is had by the mouth; although in this manner we receiue the ſacred ſignes of the body and blood of our Lord Ieſus Chriſt.*

Propoſ. 54.

OF all the adiuncts of the ſupper, the vſed onely remaine, we call adiuncts, not ſubiects, all thoſe, who come to the Lords table, which are capable thereof, whether it be truly or in apparence, marſhalling into this ranke all thoſe, who are euidently compriſed in the Couenant, *and who are entred outwardly by baptiſme, and by confeſſing their faith, who haue knowledge of this myſterie, and can approue themſelues. For as touching the faithfull, they which haue not beene baptized, children, Idiots, they which are ignorant of this myſterie, impenitent perſons, they which are polluted with any notable errour in doctrine, or with any blaſphemie, or miſdemeanour of conuerſation: They which are excõmunicate by the iudgment of the Church are excluded by him, which forbiddeth to giue holy things*

things to dogges, or to caſt pearles before ſwine.

Propoſ. 55.

THey, which are truely capable, are all they, who hauing a liuely faith, and being well inſtructed in their duty, concerning this action, haue alſo proued themſelues, and haue learned to diſcerne the body of the Lord, that is to ſay, not to vſe this bread, and this Cup, as common things, but with feare, deuotion, honor and reuerence, as being ſymboles, certainely exhibiting the body and blood of our Lord. They, which are not capable, but in apparence, to wit, the Hypocrites, who without faith and repentance, approch to this table, who are not inſtructed in this myſtery, who bring hearts full of hatred, couetouſneſſe, and ſuch euill affections, who haue wicked purpoſes in their hearts; they receiue the ſignes not the things ſignified; they may receiue the bread of the Lord, *not* the bread the Lord, *but* are guilty of the body and blood of the Lord: *therefore they receiue not the body and blood of the Lord, becauſe* they doe not diſcerne the body of the Lord. *For a man cannot partake of the table of the Lord, and of the table of diuels; nor receiue Chriſt, and haue communion with him, and not haue eternall life, from which the wicked are excluded. For as a man bodily dead doth not eat bodily foode; euen ſo a man ſpiritually dead, cannot eat ſpiritual foode.* 1. Cor. 11. 29.

Propoſ. 56.

AS for thoſe, who being capable, are neuertheleſſe ſome way vnworthy of this table, for not hauing a

firme

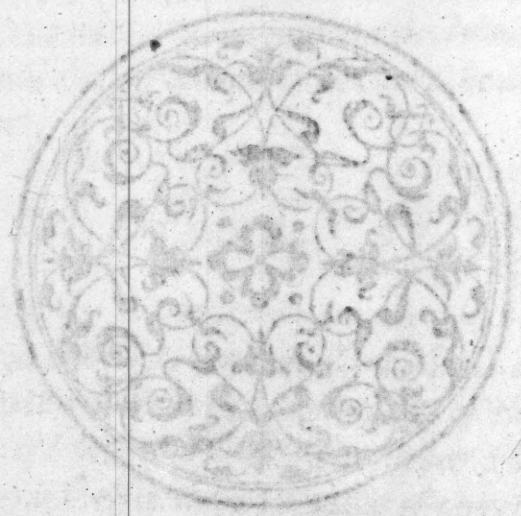
firme faith, a true repentance, or charity toward their neighbour, who are defiled with some sinne, from which either by their infirmity, or negligence, they cannot rid themselues; who doe not come with due reuerence, or do not sufficiently proue thẽselues: who come to this table with a heart puffed vp in an opinion of themselues, and despising their neighbours; who giue too much credit to the world, or to the flesh: It is an hazard, but these men receiue the Sacrament, though not to their condemnation; yet to iudgement against themselues: That is to say, that they draw vpon themselues the chastisements of God, which thereby will make them more wary, lest they should be condemned with the prophane. And thus much for the doctrine of the adiuncts, and all that, which may cleere the definition of the Supper.

Propos. 57.

THus as briefly as wee could, we haue expounded the doctrine of the two Sacraments of the new Testament of baptisme, and of the supper: both which haue one cause efficient; both made of terrestriall matter, both hauing the same end; and the same thing signified; both pledges of the Communion, which we haue with Christ: both seales of the Couenant, and of the promise of grace; differing only in the signes; and in the outward action, and in the next end. By baptisme it is giuen vs to vnderstand, that wee are entred into Christ, and adopted for children to God: in the Supper

we haue a ſoule, and pledge of our nouriſhment in the body and blood of Chriſt, baptiſme may not be reiterated, and may not be communicated to the children of the faithfull. The Supper may be reiterated often, and is not to be giuen but to them, which can proue themſelues.

21.X65



AN APOLOGY FOR THE EVCHARIST, OR SVPPER OF OVR LORD, AGAINST THE REAL PRESENCE AND TRANSVBSTANTIATION.

CHAP. I.

The Authors intent. The nature of the abuſe. The explication of the words of the Supper, Euchariſt, Maſſe, and the progreſſe & cauſes of the alteration.

THE Apoſtle *S. Paul* in his firſt Epiſtle to the *Corinthi.* Chap. 10. ſpeakes to vs of the Lords Table, as of an obligation to concord, and a teſtimony of an vnion into one body. *The bread which we breake* (ſaith he) *is it not the Communion of the body of Chriſt ſo that we which are many, are become one onely bread, and one onely body, for we are all partakers of the ſame bread.* It is then a moſt lamentable thing, that that which ſhould be the bond of vnion, is become the

ſeed of diſſention, and that theſe obligations of cō-cord, are made the firebrands of diſcord. Not that this Sacrament can be changed in the nature thereof, but that men often change their opinion. And this change cānot be but to the worſe, being an aberratiō or wandring from the word of God. Gods Table is not the cauſe, but only the occaſion of this euill: Not in its owne nature, but by the indiſpoſition of mens ſpirits, witty to their owne perdition. Whereunto Satan ioineth himſelf, darkening things that are moſt cleare, and where the truth preſſeth him, there raiſeth he a cloud of duſt, that his flight may not bee perceiued. Beſide the doubts and diſcommodities annexed to the profeſſion of the Goſpell, take off the edge of mens deſires to bee inſtructed in the truth, for feare they ſhould bee bound to follow it. They loue rather to follow then to know; to liue by example, then by rule, couering a wilfull ignorance, with the title of docility: Subtill and exact in euery thing, but the ſaluation of their ſoules: There they ſhoot at all aduentures, leane to others, and hide themſelues in the throng.

2. But howbeit the remedy of ſo great an euill, is rather to be wiſhed then hoped for; yet ſhould not we be diſcouraged. The greatneſſe of the euill muſt not be to vs a cauſe of negligence; but rather a ſtrengthning of our hopes ſince the cauſe is Gods, whoſe power hath more force then the ſpirit of man hath hardneſſe, and he can of ſtones raiſe vp children to *Abraham.*

Coëff. f. 10. b. 3 And this addeth to our hopes, that in this controuerſy of the *Euchariſt*, wee haue not onely to friends, the word of God, reaſon, ſenſe, experience, & the depoſitions of the ancients; but alſo the teſtimony of our aduerſaries: who in this matter ſeeme to be afraid to be beleeued, and do not vnderſtand themſelues. In other controuerſies they erre, either for that

that they do not sufficiently respect the holy Scriptures, or for that they will not vnderstand thē: but in this they erre also, because they vnderstand not what themselues say. In other points their faith faileth thē: herein both faith and common sense. If they could but obtaine of their passions to heare themselues, and follow their owne *Maximes*, wee should soone be out of this difficulty. And this is the principall end of this text. For if it appeare, that they contradict not only one another, but also euery one himselfe, and altogether the word of God, it will be the freer for vs to gainsay them: and if they will not credit one another, they wil the more easily dispēce with our incredulity. And I may promise my selfe by Gods assistance that as many of them as erre not of obstinacy, but by simplicity, or by custome will yield themselues to the strength of this truth, when they shall find they haue beleeued that which they neuer thought they had beleeued: and in their yeelding they shall loose nothing: for in this combate they that are conquered, carry away the spoiles, and all the profit falleth to his share, whom Iesus Christ hath ouercom, and reduced to his obedience.

4. But to proceed orderly: let vs first speake of the name, after of the thing it selfe. This holy *Sacrament* is called the Lords Supper by S. *Paul* 1. *Corin. cha.* 11. 20. where reprehending the abuse which the *Corinthians* committed in this Sacrament he tēlleth them, *This is not to eate the Supper of the Lord.* There he teacheth them how to celebrate the same, shewing them the manner that Christ vsed among his Apostles in the celebration therof. And this holy action is called a supper, for that our Lord did celebrate it at night, after the eating of the Paschall lambe being set at the table with his disciples. Coëff. 11. b.

Our aduersaries that loue any kind of termes better then such as are vsed in holy Scriptures, to establish Coëff. 14 a.

their Masse refuse the name of Supper, and say that S. *Paul* by this word Supper did not mean the Sacramẽt of the Eucharist, but the *Agapes* or banquets of charity vsed by the ancient Christians, whereof S. *Iude* speaketh *ver.*12. and the Apologetike of *Tertullian chap.*19. or els a repast, which the Iewes had immediately after the Passeouer. All this is without any colour, & contrary to the truth. For these loue feasts cannot be called the Lords Supper, since the Lord neither instituted them, nor celebrated them. 2. If these loue-feasts were called the Lords Supper, because they were kept in the Church of our Lord (as some say) it will follow by the same reason, that any false doctrine preached in the Church, may be called the doctrine of our Lord, because it is preached in the Church of our Lord. 3. *S. Paul* had to small purpose recited the institution of the Sacrament, to correct the common abuse committed in the Supper of the Lord, if this Sacrament had not beene the Supper of the Lord. He did not reprehend the euill celebration of these loue-feasts, since he produced the institution of the Sacrament to reforme them.

Coëff. 13 a.

5 The ancient Doctors also in this case depose for vs and maintaine that the Apostle in this passage, by the word supper, vnderstandeth the sacrament of the Eucharist. *S. Augustin* in his 118. epistle expounding this place of *S. Paul* saith, that th'Apostle calleth the receiuing of this sacrament, the supper of our Lord. Theodoret vpon the same place saith, that the Supper of the Lord signifieth the Sacrament of the Lord. Oecumenius expounding this passage saith, that Saint *Paul* calleth the diuine mystery, the Supper of the Lord. *S. Hierome* in his commentary vpon *Chap.* 11. of the same epistle saith, that this Sacramẽt is called a supper, because the Lord gaue the Sacrament at supper. With these agreeth *Thomas* in his comentary vpon this *cha.* and Bellarmine himselfe in his second booke of the Masse *chap.*20. saith, that herein they speake probably.

Now

Now to oppose to so general a consēt the authority of Chrysostome alone, is not to defend your selues, but to accuse him. As for *Theophilact*, he is of no authority as being 900. yeres after Christ. But the Fathers call the sacrament the supper of the Lord very often. The word is vsed thrice in one sermon of *S. Austins* vpon the words of our Sauiour in *S. Luk*, & there is a book held to be *Cyprians*, bearing this title of the supper of the Lord. Yea that which *S. Ambrose* hath vpon 1. *Cor.* *Mysterium Eucharistiæ inter cœnandum celebratū, non cœnam esse*, is not contrary hereunto. For the sense of those wordes, is, that the sacrament of the *Eucharist* is not a supper, that is to say, a common supper.

6 The ancients also called this Sacrament *Dominicum* λειτυργία and σύναξις, that is to say, diuine seruice, and the congregation. For that for the most part the Churches celebrated this sacrament in the most solemn assemblies, at the least once a week, & in some Churches euery day. They called it also the *Eucharist*, that is to say, an actiō of thanks-giuing, for that Christ before the breaking of the bread gaue thankes. *Math.* 26. *v.* 26. The catechisme of the Councell of *Trent* is mistaken, thinking that the *Eucharist* signifieth good grace. In which (without doubt) *Pius* 5. who caused this catechism to be made & approued, had not bene so decieued, if the knowledge of *Etymologies* had bin amongst the gifts of Gods spirit.

Cyp. ep. lib. 2. ep. 5

Cyp. lib. 1. epist. 2. Sacrificia Dei quotidie celebramus.

Augusl. epist. 118. Alij quotidie communicant alij certis diebus.

Cyp. lib. 3. epist. 8. & 14.

7 From the time of *Tertullian* and *S. Cyprian*, the latin tongue decaying, they began to say *Remissa peccatorum*, for *Remissio peccatorum*, and by consequent, *Missa* for *Missio*. So that *Missa* signified thē a leaue to depart, or dismissing. And so doth *S. Augustin* take it in his 237. sermon *de tempore*. After the sermon (saith he) *Missa fit catechumenis*. The Catechumeni were dismissed, and the faithfull staied behind. In this sense is this word taken in the fourth councel of Carthage *can.* 84. For after the Gospell was read, before

Tertul. lib. 4. in Marcionem ca 18. diximus de remissa peccatorum.

** Episcopus nullum prohibeat &c. ad Missam Catechumenorum, neque hæreticum, neque Iudæum; neque Gentilem Ecclesiam ingredi & audire verbum Dei.*

the celebration of the Lords Supper, the Deacon cried aloud; If there be any of the *Catechumeni* here, let them depart. And this diſmiſſing was called *Miſſa*, as witneſſeth Pope *Innocent* the third, in the ſixt Booke of the Myſteries of the Maſſe, cha. 12. And there is nothing more frequent in *Caſſian*, then to call this ſending away, *Miſſa*. And which is more, in the rule of Saint *Bennet* written about the yeare 520. in the 17. chapter, the good man commands, that at nine of the clocke, meaning the third houre after noone, after the reading of ſome Pſalmes and Leſſons, the *Miſſa* ſhould follow; and willeth that in the euening, and at the ſhutting in of the day, they ſhould ſay as many Pſalmes; and after *Miſſa fiant*, the aſſembly ſhould haue leaue to depart; for the Euchariſt was not then celebrated at thoſe houres. And at this day in the Church of Rome, after the end of the Action, the Deacon giueth leaue to the people to depart, in theſe words: *Ite, Miſſa eſt.*

8 This name hath paſſed through ſo many hands, that at this day it retaineth nothing of the firſt ſignification; for by little and little they began to call a part of the action, the Maſſe: from whence came theſe termes, the Maſſe of the Catechumeni, & the Maſſe of the Faithfull. Whereof the former was before the Euchariſt, the other the Euchariſt it ſelfe. At this day they take this word ſometimes for the Euchariſt, but more ordinarily for a propitiatory Sacrifice, in which euery day the Prieſt pretends to ſacrifice Chriſt for the quicke and the dead.

9 By theſe degrees is this word Maſſe rouled to the bottome of that abuſe which we ſee at this day, hauing at firſt ſignified a ſending away; afterwards a part of the ſeruice; then the Euchariſt; laſtly a propitiatory ſacrifice. In Germanie it is come a degree lower, and ſignifieth in the Dutch tongue, a Faire or Market, euen amongſt them of the Romiſh religion.

10 It

10 It is also to be noted, that this word Masse is not vsed in the Greeke Churches, nor in the Armenian, nor in the Syrian, nor in the African: onely the Latine hath entertained this word, as the word it selfe is Latine, the which refuteth some blind and ignorant in matters of antiquitie, who against the authoritie of the Pope before alleaged, find the etymologie of the word in the Hebrew language, Deut. 16.10. For if it had beene so, this word would haue continued in the Syrian Churches, and among the Maronites; for the Churches of Syria from the Apostles time, till the Saracens ouerranne those parts, did speake a language neere the Hebrew: yea, the Latine Church vsed not this word but very late; for it is not to be found in *Tertullian*, nor in *Cyprian*, nor in *Arnobius*, nor in *Lactantius*, nor in Saint *Hierome*. It is indeed once in S. *Austine* for leaue to depart, or dismissing, *serm. de tempore*, 237. and againe, *serm.* 91. for the praiers that were said after the Dismissing: and once in Saint *Ambrose* in the same sense, *Epist.* 33. to his sister *Marcella*: but in no sort for the communion of the Eucharist, much lesse for a sacrifice propitiatorie for the liuing and the dead.

11 Now, howbeit barbarismes are pardonable, when they do not bring any incongruity in the faith; and that all improprietie of words is tollerable, so that the puritie of the doctrine remaine: yet is it necessarie for vs to marke the cunning of the enemie of our saluation, who purposing to change the thing, hath begun with changing the name, altering the ticket before hee falsifie the contents of the bagge, defacing the inscription of the boxe, before hee put ratsbane into it. And it was necessarie for him so to doe, for hauing determined to bring into the place of the communion of the Lords Supper, a sacrifice which the people might onely behold and not partake of. Hee knew well this word Supper would ouerthrowe his

designe; for that *Cœna* signifieth a common supper, and by consequent importeth a communion; for in euery supper, all they who are inuited, doe partake of the meat which is set before them: so saith Saint *Paul* 1. Corinth. 10. *The bread which we breake, is a communion.* In like sort, the Priest in the Masse, though hee eateth alone, yet hee speaketh as though many did eate with him, praying to God in these words, *That all we which haue eaten of the Communion of this Altar, may be filled with heauenly benediction.* But aboue all, Can. 12. of the Mileuitan Councell is cleere; and it is this: It is also ordained, that the prayers, and supplications, or Masses, which haue beene allowed of by the Councell, be vsed of all; for the holy supper hath not to doe with the approbation of the Councell: but the Councell takes Masses and Prayers for all one. For this is a peece of a prayer, which is more ancient then the Masse without communicants. Therefore this word Supper was vnfit, and stopt vp the entrance to this abuse, whereof I will speake more at large, chap. 21.

Vt quotquot ex altaris participatione sacrosanctum filij tui corpus & sanguinem sumpserimus.

Coëff. pag. 28. 12. 12 Out of all this wee gather, that the ancient Doctors called the holy Supper sometime a Congregation, and sometime a Sacrifice of Thankes-giuing, fitting themselues with words agreeable to the nature of the thing; which howsoeuer we do not condemne, yet had they done better, if they had held themselues to the termes expressed in Gods word; for they had not by this meanes (though besides their meaning) opened the doore to this abuse, giuing example to others which came after them, to inuent other new names lesse proper, and to plucke away from this Sacrament the inscription which serued to shew the nature thereof: for the smallest faults can Satan manage with dexteritie, and by the least sparks kindle in small time a great fire. That which at the first was suffered as tollerable, hee makes afterward to be receiued as necessarie: he makes Metaphors passe into heresies, hee drawes

drawes from the nouelty of words a noueltie of faith. For this cauſe wee ſay to our Aduerſaries, as our Sauiour Chriſt ſaid to the Phariſies, *Math.* 19. *From the beginning it was not ſo.* Let vs take againe the word vſed by the Apoſtles, calling this Sacrament the Supper of the Lord.

CHAP. II.

The doctrine of the Reformed Churches.

THe deciſion of euery difference ſhould begin from the knowledge of that which is handled, and the opinion of the parties.

2 We beleeue that Ieſus Chriſt is Coëff. p. 27. aſcended into heauen, *Act.* 1. v. 9. and that the heauens ſhall containe him till the time that all things ſhall be eſtabliſhed, *Act.* 3. 21. that he is verily preſent in his diuine nature: but as touching his humanitie, that hee is no more conuerſant on the earth; 1. for that he ſaid, *Me ſhall ye not haue alwaies, Iohn* 12. 8. 2. for that he hath a body like to ours in all things, ſinne onely excepted, and by conſequent, that hee is not in an hundred thouſand diuers places at once, nor incloſed vnder the accidents of a crumme of bread. For to ruine or alter the humane nature of Chriſt, is to ſacke or ruine the foundations of our faith, and to bereaue our ſelues of all that conſolation which is planted vpon the vnion which we haue with Ieſus Chriſt, the bond of that vnion conſiſting in this, that he is our brother, a man as we are, and one body with vs. The glorifying of our Sauiour Chriſts body hath indeed clothed it with immortalitie, but not taken away the nature thereof, nor the properties of an

humane body. Besides, in the matter of the holy Supper, we speake of the body of Iesus Christ not yet glorified, for it was as yet mortall, and in weakenesse, when he instituted his holy Supper.

3 Touching which institution, we keepe our selues simply to that which wee find in the Gospel, and in the Apostle Saint *Paul*; that is, that Iesus Christ the night before he suffered on the crosse, hauing celebrated the Passeouer among his disciples, tooke bread and brake it, and gaue it, *Matth.* 26.26. so that we cannot doubt but that he gaue his disciples bread, the words of the Gospell beeing so euident and expresse: and Saint *Paul* witnesseth foure times in the 10. and 11. to the Corinthians, that we breake and eate bread.

4 Wee beleeue also, that this bread is the body of Iesus Christ, since hee said, that the bread which hee brake and gaue, was his body; for it is not our parts to glose the word of God vpon our owne head, or to adde any thing to it of our owne. Since then the Gospel hath these two things; the one, that Iesus Christ gaue bread, and that we eate bread; the other, that that which hee gaue was his body: we beleeue both the one and the other: not as our Aduersaries doe, which will beleeue the latter with good will, but the former they will not credit.

Coëff. p. 106. 108. 5 We say also, that though we could not comprehend how this may agree, that it should bee bread which wee eate, and yet the body of our Lord; yet were it our duty to rest, without making any scruples, or bringing any contestations. But the Gospel in the lines following instructeth vs, and draweth vs out of all difficultie. 1. For first, Iesus Christ hauing said that that which hee gaue was his body, addeth presently, that it is a remembrance or commemoration thereof: then, as if I should giue one a crowne or a booke, it should not bee in remembrance of that crowne or booke; so that which Iesus Christ gaue into

to his diſciples hands, beeing a remembrance or commemoration of Ieſus Chriſt, is not Ieſus Chriſt himſelfe. 2. Secondly, Ieſus Chriſt hauing ſaid before, when he gaue the cuppe, *This is my blood*, the Goſpell after Saint *Luke*, and the Apoſtle Saint *Paul* expound vs theſe words by turning them thus; *This cuppe is the new Teſtament in my blood*: It muſt needs be then, that the bread is the body of our Lord, in the ſame ſort that the cuppe is the Teſtament of God. But the cup or that which is therein, cannot be a couenant in ſubſtance, but it may well bee one in Sacrament. In the ſame manner alſo, the bread is not the body of our Lord ſubſtantially, but ſacramentally, according as the holy ſcriptures haue accuſtomed to giue to the Sacraments and ſacred things the name of that which they did ſignifie, calling Circumciſion the couenant with God, the Lambe the Paſſeouer, the Rainebowe the Eternall, the Rocke Chriſt, Baptiſme a death and buriall, the Cuppe the Teſtament, as wee ſhewed a little aboue. 3. But if by Cuppe wee ought to vnderſtand Blood, as our Aduerſaries would haue vs, Saint *Luke* and Saint *Paul* haue made our Sauiour Chriſt ſpeake without ſenſe and without reaſon, *This blood is the new couenant in my blood*; for the blood of Ieſus Chriſt cannot bee in the blood of Ieſus Chriſt. 4. Beſides, which is more, theſe words, *This is my body*, are expounded to vs by way of paraphraſe in the tenth chapter of the firſt to the Corinthians, after this ſort; *The bread which we breake is the communion of the body of Chriſt*: whereby it appeares, that theſe words, *This is my body* ſhould be thus expounded; *The bread which I breake is the communion of my body*. 5. Moreouer, it cannot be denied, but that by this word *This*, wee muſt vnderſtand that which Ieſus Chriſt gaue his diſciples. Now all the Euangeliſts witneſſe with one conſent, that hee gaue them bread: *Ieſus* (ſay they) *tooke bread, and after hee had giuen thankes brake it, and gaue*

it. So then this word *This* signifieth this *bread*, and these words, *This is my body*, are as much as *This bread is my body.* Chap. 7. We shall see hereafter, that all the Fathers, and the very Canons of the Church of Rome speake so, and say that the bread is the body of Christ, and that Iesus expoundeth himselfe cleerely; and that the Apostle Saint *Paul* witnesseth foure times, that wee breake & eate bread, directly contrarying the Church of Rome, which holdeth, that the Priest neither breaketh nor eateth bread.

6 Wee then which follow the examples of the Apostles for patterne, and the commandement of Iesus Christ for our law, doe not adore the Host in this Sacrament, for that the Apostles did not adore it: and we celebrate this Sacrament in remembrance of Iesus Christ, for that hee hath commanded vs saying, *Doe this in remembrance of mee, and shew forth the Lords death till he come*, 1. *Cor.* 11. 26. This commemoration of Iesus Christ may bee performed without pulling him out of heauen; nay contrariwise, we could not do it in remembrance of him, if wee held him betweene our hands, since there can bee no memoriall but of things absent and past.

7 Wherefore beeing iealous of the honour of our Sauiour, we abhorre these phrases newly brought in of lifting vp God, of eating God, and carrying God in procession, as not contained in the holy Scripture, nor vsed in the ancient Church, exposing to reproach Christian religion to the Turkes, Iewes, and Infidels; yet when we say, that the bread and wine are memorials and sacraments of the body & blood of our Lord, wee doe not set vp idle signes, but signes ioyned with the participation of that which they signifie; they are not onely significatiue of the grace of God, but exhibitiue also. And this action doth not onely represent Iesus Christ, but present him also; for the Apostle S. *Paul* saith, 1. *Cor.* 10. that *the bread which we breake is*

the

the communion of the body of Christ: but this communion beeing spirituall, the bond beeing the Holy Ghost, is not to bee apprehended by mouth, but by faith, as saith the same Apostle to the *Ephes.* 3. v. 17. *Christ dwelleth in your hearts by faith.* In beleeuing then, not the chawing, not in our stomackes, but in our consciences, to be nourishment for our soules, not for our bodies; and that not in the Lords Supper onely, but in hearing the word of God, as many times as wee apprehend Christ and his promises by faith. So saith Iesus Christ in the Gospel after Saint *Iohn* 14. v. 23. *That his father and hee will come to him that loueth him, and keepeth his word, and make their abode with him.* For howbeit these passages do not speake of the Eucharist, yet doe they shew in what sort Christ will dwell in vs. Ceeff. p. 104. & 110. & 112.

8 Whereby also it appeareth, in what fashion Christ is present in the Lords Supper; for there are diuers manners of presences: that which is present to the sight, is not present to the hand; and that which is present to the eare, is not present to the eye; that which is present to the body, is not present to the soule; and things present to the soule, are oftentimes absent from the body: for things are present with vs, according as they cause themselues to be perceiued of our senses, or of our soules. Iesus Christ is therefore really present with vs, according as hee communicateth himselfe to vs: but in this Sacrament hee doth communicate and make himselfe perceptible to our spirits, not to our bodies, and his presence is spiritual, and not corporall. And Saint *Paul, Rom.* 8. telleth vs, that the spirit of Christ dwelleth in vs, teacheth vs how we are vnited to Christ, namely, by the bond of one and the same spirit dwelling in him and in vs.

9 This manner of apprehending Christ, is in the holy Scriptures often called an eating, for that by it our soules are sustained and nourished, and without it

they fall into a ſpirituall conſumption and decay. In this point our Aduerſaries and wee are accorded, for they acknowledge that the holy Scriptures often ſpeake of ſuch an eating and drinking, as is had by faith, and not by the mouth; ſaying, that to eate Chriſt is to beleeue in him. We ſhall hereafter ſee the proofe hereof, when we entreat of the ſixth chapter of S. *Iohns* Goſpel, where Ieſus Chriſt ſpeaketh of this kinde of eating.

10 Let that which hitherto hath beene ſpoken, bee taken for a rough-hewing of the matter onely, and as it were a little glympſe of the truth, which we will afterward ſtrengthen with inuincible proofes: therefore let not any Doctor ſet himſelfe in an heat againſt this Chapter, and waſte all his powder before the battaile.

CHAP. III.

The opinion of the Church of Rome.

AS frõ one point to another the ſtraighteſt line is the ſhorteſt, ſo in religion the truth takes the neereſt way. This will appeare by comparing the breuitie and cleereneſſe of our doctrine, with the obſcuritie and perplexitie of that which our Aduerſaries hold.

2 The Councell of Trent in the thirteenth Seſſion determines this doctrine in three Canons, which ſay in ſumme, 1. That the body and blood of Ieſus Chriſt, togither with his ſoule and deitie, are contained truely, really, and ſubſtantially within the Sacrament, and that it is all intire in euery part of the *Species*; that is to ſay, in euery crumme of the bread, and in

euery

euery droppe of the wine. This is that which they call *Realitie.* 2 That in this Sacrament a conuersion is made of all the bread into the body, and of all the wine into the blood, there remaining nothing but the accidents; to wit, the colour, the taste, the figure, waight, and quantitie of bread, but no bread; which conuersion is called *Transubstantiation.* In such sort notwithstanding that the blood is in the Hoste, and the body in the Cuppe by concomitance. Whereof it followes, that the Priest when hee drinkes, takes the body of our Lord. The Catechisme of the Councell of Trent addeth, that the body of our Lord commeth not to the Sacrament, & that it doth not change place, but that it is there by changing the bread into the body of Christ.

3 That that which is betweene the Priestes hand ought to be worshipped with the worship of *Latria*, that is to say, with soueraigne adoration, due to God onely: and that it was well done to appoint a feast for it, to carry it in procession, & cause the people to worship it: whosoeuer holdeth the contrary is pronounced *Anathema* and execration.

4 Notwithstanding, the same Councell in the seuenth Session addeth an exception, that is, that to make the Sacrament, it is of necessitie required, that the Priest haue an intention to consecrate and make that which the Church doth; for the Romane Church holds, that if the Priest hath not this intention to consecrate, there is no consecration, and by consequent no *Transubstantiation.* Can. 11.

5 But because no man can be assured of the Priests intent, and that it may often happen that his wits are on wool-gathering, or that he hath a mind to mocke the people, or that hee expressely omitteth the words of consecration, as Pope *Innocent* the third affirmeth; whereby it comes to passeth, at sometimes the people adore an vnconsecrated Hoste, & call that God which *Extra de celebrat. Missar. Tit. 41. cap De homine Quæst 10 suppos. 2.*

is

Quæst. 10. Suppos. 2.

is but a bitte of bread. Pope *Adrian* the sixth in his booke of *Quodlibets* will haue the Hoste to be adored with conditiõ, saying softly in his heart, *Adoro te, si tu es Christus*, I adore thee, if thou beest Christ; and buildeth this doctrine vpon the authoritie of the Councel of *Constance*. With him agreeth *Thomas* of *Salisburie*, ch. 25. of the book of the Art of Preaching, saying, that *Nullus præcisè debet credere hoc esse corpus Domini*; no man ought precisely to beleeue, that it is the body of the Lord. Adde hereunto, that hee which speaketh so to the Hoste, *I adore thee, if thou be Christ*, confesseth cleerely, that he knoweth not whether it vnderstand him or no. Adde also, that such an adoration made at hap hazzard, and with an *if*, cannot bee made with faith: for faith is with certainty, excluding all doubt; as saith Saint *Iames*, *Wee must aske in faith, no wayes doubting*: chap. 1. As for his intention to make that which the Church doth make, *Bellarmine* lets out the reines as long as he can; for he saith, It is not needfull for the Priest to haue an intention to make that which the Church of Rome doth make, but it will suffice, if his intention bee to make that which the Church of Geneua doth make: so that hee saith, to make *Transubstantiation*, it sufficeth to haue intention not to make it; for such is the intention of the church of Geneua.

Bellar. lib. 1. de Sacra. c. 27. §. Petes. Quid si quis intendat facere, quod facit Ecclesia aliqua particularis & falsa, vt Geneuensis & intendat non facere quod facit Ecclesia Romana? Respondeo, id etiam sufficere.

6 This conuersion beeing made, the accidents [a] (say they) remaine without subiect, & sustaine themselues. A mysterie which Pope *Innocent* cleereth [b] in his 4 booke of the Mysteries of the Masse, chap. 11. that is, that after consecration there is in the Priests hands colour, sauour, quantitie, and qualitie; but nothing that hath colour, sauour, quantitie, or qualitie. As if I should say, Behold the colour, marke, waight, price, & value of a crowne, but no crowne: behold waight, but nothing that waighes; roundnesse, but nothing that is round; and all this by the power of God, who

a Catech. Trid. cap. de Euchar. ipsa se nulla alia re nisi sustentãt.

b Est enim hic color & sapor, quantitas & qualitas, cum nihil alterutro sit coloratum aut sapidum, quantum aut quale.

can

can doe whatsoeuer hee will: and that hee will, the Church of Rome assures thee, which cannot erre, and hath Letters of credence, which sendeth vs to the vnwritten word: for as we shall see hereafter, it is quite contrary to the written word. And this conuersion is made (if we may beleeue them) by vertue of these 5. words (*Hoc est enim corpus meũ*) pronoũced truely, as well vpon the substance, as on the accidents of bread and wine; but that workes onely on the substance, without transmutation of the accidents. And these words (saith the Catechisme of the Councell of Trent) are not onely significatiue, but effectiue of that which they signifie: which words they hold haue such vertue and efficacie, that they regard not the inconuenience that ariseth therefrom. For *Durand* in his Rational, 4. Booke, 35. chap. and others witnesse, that in the time past, certaine shepheards by hearing Masse, hauing learned by heart these words of consecration, one day said them ouer the bread they vsed at meales, the which in an instant was turned into flesh, and they for it were stricken with fire from heauen. This historie *Bellarmine* recites also, and defends in his 2. Booke of the Masse, altering it a little. To bee meet with which inconueniences, it is ordained, that the words shall be spoken softly, for feare the people should learne them. In all Bibles, euen in the Bible of the Church of Rome, are but foure words, (*Hoc est corpus meum*) but they haue made the number odde, by adding *enim* to, which word whosoeuer omitteth, is thought to haue failed greatly.

7 These words are they, which at this day they call words of consecration, the Church of Rome hauing changed her beleefe touching them; for the Canon of the Romish Church drawne out of Saint *Augustine*, and beginning at (*Corpus*) saith expressely, that Consecration is made by mysticall prayer. Now these words, *This is my body*, are not a prayer, seeing the

Corpus dicimus illud quod ex fructib. terræ acceptum & precemystica sanctificatum. &c.

Priest speaketh to the bread by them, and not to God.

Idem igitur Christus sui figura fuit, & S. Tertia. Est vere corpus Domini & signum eiusdem corporis.

8 But for that euery Sacrament is a visible signe of an inuisible grace, as saith the Councell of Trent, Sess. 13. ch. 3. they all say, that after consecration, the accidents are the signe: as for Iesus Christ, they say that he is both signe and thing signified, and that in the Masse he is a figure of himselfe, as after *Lanfrancus*, *Bellarmine* teacheth, 2. Booke, chap. 24.

Nota Catholicos, etsi conueniunt in re, non tamen conuenire in modo explicandi, quid proprie demonstret illud pronomen hoc.

9 As touching the signification of these wordes (*This is my body*) the Doctors of the Church of Rome are at warre, as *Bellarmine* in his 11. chapter of his 1. Booke of the Eucharist acknowledgeth; but at this day, the most receiued exposition is that of *Thomas Aquinas*, followed by *Bellarmine*: who saith (*This is my body*) signifieth vnder these *Species* is my body: so that this word (*This*) signifies vnder this, and shewes indeterminately the substance which is vnder the accidents. And this Pronoune demonstratiue thus indefinite, is called by our Masters, an *indiuiduum vagum*, that is, *a thing that wanders by it selfe*: which notwithstanding, is soone after confined and arrested by this word (*is.*) This is found in *Dominicus a Soto*, one of the Fathers of the Councell of Trent, in *Thomas*, in *Bellarmine* in the place last cited, and others. Others, as *Bonauenture*, will haue these words *This is my bodie*, signifie, *This bread* shall become my body, and be transubstantiated into it. Others, as *Marsilius*, and *Occam*, vnderstand by (*This*) this body, which shall be after the words. But all in generall wrest the words, and bring in figures, & are brought into a straite; for they confesse, that when our Sauiour Christ pronounced this word (*This*) it was but bread as yet. But bread cannot be the body of Iesus Christ, but figuratiuely, and improperly.

Dominicus à Soto in 4. dist. 11. q. 1. art. 5. Thomas 3. quæst. 78. Art. 5. Hæc dictio hoc demonstrat substantiã sed absque determinatione propriæ naturæ. Bonauent. in 4. Senten. dist. 8. q. 1 Marsil. in 4. q. 6. art. 1. Occam, quodl. 2. q. 19. Bel. l. 1. c. 11. In vltimo instanti ponitur effectus verborum su esse, id est conuersio panis in corpus Christi.

10 As for the manner of Christs presence in the Masse, *They say, that he is present betweene the Priests hands in body, but that hee is not present bodily:

* *Catechis. Trid. Bellar. lib. 1. c. 2.*

dily: that he is in a place, but not locally: that he is in a place, but taketh vp no roome: that his body is present, but spiritually: that he is great, but not as being great, hauing a naturall quantitie, but not as hauing quantitie. And although all substances created, are in some places, either circumscriptiuely, as bodies, or definitely, as the soules and Angels; they say, Christ is not present in any of these sorts, but [a] Sacramentally, that is to say, in a manner peculiar to this Sacrament, for which they haue not yet found out a name.

Christus est in Euchar. vere, realiter, substantialiter, sed non corporaliter. Vide & §. Tertia, & §. quarta.

a Concil. de Trid. sess. 13. 1. Thomas in 3. q. 76. art. 5. Dicendum quod corpus Christi non est in hoc Sacram. definit. And a little after, *non est in hoc Sacram. circumscriptiuè.*

11 Notwithstanding, to bring some day to this confused darkenesse, they say, That the body of Iesus Christ is all whole [b] in euery least part of the Hoste, [c] as the soule is all whole in euery part of the body; from whence it will follow, that the head of our Sauiour is throughout all the Hoste, and his feet too; and that it were an errour to imagine, that the head of Christ were in one part of the Hoste, and his feet in an other: for he is all whole in euery crumme, as large as he was on the crosse, hauing euery part of his body distinct, and in their naturall situation.

b Catechis. Trid.

c Bellar. l. 1. c. 2. §. Tertia. Non habet Christus in Euch. modum existendi corporum, sed potius spirituum, cum sit totus in qualib. parte.

12 So that when the Masse is sung in infinite places at once, [d] they say, that the body of Iesus Christ is at the same time in heauen, and in those diuers places on earth: and yet not in the space betweene both.

d Catech. Trid. ca. de Euchar.

13 And to giue some colour to things so vnlikely, they say, that God hath couered the body of his sonne, with the apparence of the accidents of a bit of bread, least we should abhorre and be a afraid to eat a man in his largenesse and ordinarie shape. Notwithstanding, they say, that God to giue testimony to this truth, hath often taken away this vaile and couering from these *Species*, and hath in the Masse shewen visibly a bit of flesh, which the Bishops of the places haue kept a long time after in their Pixes; as witnesseth [e] the angelicall Doctor *Thomas*, in his 3. part. qu. 76. art. 8. A thing which requireth much catholike docilitie to

e Hoc quod sub specie carnis in hoc Sacram. apparet diu permanet

perswade one, that a bit of flesh should be Iesus Christ all whole, and the same glorious body that sitteth at the right hand of God,

quinimo legitur quandoque esse inclusum, & multorum Episcoporum consensu in pixide præseruatum.

14 Sometime they also say, that Iesus Christ appeared vpon an altar in humane shape, all whole, as saith *Thomas* in the same place, and *Gabriel Biel* vpon the Canon of the Masse, *Paschasius* in his foureteenth Booke of the Body of our Lord, and *Bellarmine* in his third Booke of the Eucharist, chap. 8. who witnesseth, that on a time a Priest in the Masse, held Iesus Christ visibly in the forme of a childe; so that at one instant Iesus Christ was a perfect man in heauen, and a childe on the earth, and yet all but one body.

Frenens, lib. 1. c. 9.

15 The same Doctors witnesse also, that oftentimes there hath beene seene true blood in the Challice, not as *Marcus* the Arch-hereticke, who by illusion made the wine in the Eucharist seeme to be blood: but here, if we may beleeue them, was very blood, visibly; so that Masse was not an vnbloody Sacrifice: and if in the Challice pure blood, it must needes bee it that came from the veines of Iesus Christ, and was diuided from his body: whereof it followes, that his body was not then in the Challice, as is now a daies held. And it hath happened (if we may beleeue them) that the Hoste hath shedde great droppes of blood, as is to be seene at Paris, painted on the forefront of the Church of *Billettes*, where a Iew gaue the Hoste many stabbes with a pen-knife, by which the blood issued out in abundance: afterward he threw it into a hotte caldron to make it seeth in the which, afterwards was found a man all whole, that is to say, Iesus Christ boiling in a kettle. A marueilous miracle certainly, which witnesseth, that the wounds which our Sauiour receiued on the crosse, were not his last; and that he hath a body on the earth boyling in a kettle, and one in heauen which did not boile. Besides, if the doctrine of the Romish Church be true, that the body of Iesus Christ is all

whole

whole in euery part of the Hoste; it followes, that the point of the pen-knife pricked all the body of Iesus Christ, and that there was no part of him vnpricked. These things are so shamefull, that Sir *Coeffteau*, pag. 75. professeth, that he doth not beleeue, that the morsels of flesh, or the blood that commeth from the host, is indeed the flesh or blood of our Lord, but onely shewes and appearances; so that hee will keepe the Priests of *Billettes* fasting, that haue made great profit of this fable. Now that the Church of Rome beleeueth that it is the very flesh and blood of Iesus Christ, it appeareth, 1. because the people are taught to worship those scrappes and droppes, which they keep as pretious reliques. 2. Because our Aduersaries alleadge these miracles, for proofe of the presence of the body of Iesus Christ: but the image of a body can not be a proofe of the presence of that body. 3. Neither doth God teach his Church by illusions and false appearaces. 4. To conclude, the verses that we reade in the fore-front of the Church of *Billettes*, *Cuspide Iudæus Christi præcordia figit:* and on the other side, *Vnda Dei bullit roseo perfusa cruore:* and the inscription that is betwixt them, which saith, that the blood issuing out of the Hoste was miraculously shedde abroad, would haue vs beleeue, that it was Iesus Christ indeed, whom the Iew pricked to the heart; and his very blood, that streamed out of the Hoste.

16 Such sleepie tales were forged on the anuill of Atheisme and Auarice, during the most darke night of ignorance, and set in the place of the holy Scriptures, which were buried and hidden vnder a bushell; to wit, in the obscuritie of an vnknowne language.

17 This *Transubstantiation* then beeing made by the Priest, who is araied in speaking vestments, and allegoricall attire, after many turnes and passes to and fro, he breakes the Hoste, contrary to the order held by Iesus Christ, who brake and gaue the bread to his

Matth.26. *Accepit panem, & benedixit, ac fregit, deditque discipulis suis, & ait, Accipite, comedite, hoc est corpus meum.*

Disciples, before hee said *(This is my body.)* In which breaking, the Church of Rome holds, that that which the Priest breaketh is not bread, although the Gospel saith expressely, that Iesus Christ tooke bread, and brake it: and S. *Paul* likewise, 1.Cor.ch.10. *The bread which we breake.* It holdeth also, that the Priest doth not breake the body of Iesus Christ, because it is impassible, and cannot be broken; but that he breaks only the colour, the taste, the quantity, & in conclusion, the accidents of bread, separated from their substance, which they call the *Species* of bread, custome hauing gotten the better of reason and Philosophy; which by the *Species* of bread and wine, vnderstand nothing, but the substance thereof, neuer making diuers *Species* in a bit of bread. Also it is a thing without example of antiquitie, to make diuers *Species* of bread in the Eucharist. True it is, that the word *Species* signifieth also the outward forme and figure, but it neuer signifieth taste, waight, hardnesse, &c. as now a dayes men make it signifie. Besides, it is then of the singular number, because a body hath but one outward figure. But our masters make vs many *Species* in one bit of bread. So, false Diuinitie in a barbarous age, hatched as bad Philosophie.

Bellar.l.3.c.24. *Solæ species formaliter videntur, tanguntur, frangantur.*

18 But because before and after this breaking, many accidents may fal out; as either the challice may freeze, or the hoste may mould, or wormes may breed in it, or the rats may gnawe it, or the Priest may vomit it vp by infirmitie, or drunkennesse; the Romish Church hath thereupon giuen rules contained in the Rubrickes and Cautions, which are in most part of the Missals: by which it is ordained, that if the challice chance to freeze, the Priest must thawe it with his breath. *Item*, that if worms or rats haue eaten the body of our Lord, these beasts must be taken and burnt, and their ashes made reliques. *Item*, if the Priest, or a sicke man chance to vomit vp the holy Hoste, it is ordained,

Species distinguantur, & reuerenter sumantur, & vomitus comburatur, & cineres in sacrarium recondantur.

dained, that that which can be found, must be carefully gathered vp, and eaten againe: or in case no man haue the heart to take it, then it must be burned to ashes, and made reliques; [a] for we must note, that the said cautions, and penitentiall Canons of the Church of Rome, call ordinarily that which the wormes or rats haue eaten, the holy Hoste, the Eucharist, the body of our Lord. Behold the words of the penitentiall Can. 39. *Quando mus corrodit vel comedit corpus Christi, &c.* When a mouse gnawes or eares the body of Christ. And the Romane penitentiall, in the fift Tittle, chap. 7. askes the sinner thus in confession; [b] *Hast thou by drunkennesse cast vp the body of our Lord? Doe penance fortie daies.* And [c] the glosse vpon the Canon, which beginneth, *Si quis per ebrietatem vel voracitatem euomuerit Eucharistiam:* that is to say, If any man by drunkennesse or gormondise haue cast vp the Eucharist: teacheth vs, that by Eucharist is meant, the body of our Lord. And Sir *Coeffeteau*, pag. 85. saith, That the body of our Lord is, wheresoeuer the Hoste is, whether it bee in the Pixe, or in the entrals of a rat. But for that some hold, that so soone as the wormes or mice begin to lay hold on the Hoste, the body of Iesus Christ retires, and bread returneth by a second *Transubstantiation.* Therefore *Thomas* esteeming it a most vnworthy thing, to thinke that Iesus Christ would quit the place for vermine, saith [d] in his 80. qu. art. 3. that to affirme, that the body of our Lord should then cease to bee vnder the *Species* which the mice or dogges touch, is to derogate from the truth of the Sacrament. Onely he saies, that when a beast eateth Iesus Christ, it is by accident, and in the same manner that a man eates the consecrated Hoste, not denying that it is consecrated. As for the freezing of the Challice, our masters say, That the blood freezeth not, nor the wine, seeing it is no more wine after consecration; but that the accidents of wine freeze, that is to say,

[a] *Anno* 1503. in the raigne of Loys 12. at Paris, the Hoste being fallen downe in the holy chappel of the palace, the pauement was taken vp, and put among the reliques: as we see in the supplemẽt of *Nicholas Gilles.*

[b] *Fecisti vomitum corporis & sanguinis Domini propter ebrietatem? carinã vnã pœniteas.*

[c] 2. *De Consecratione Can. Si quis Euchar.* 1. *Sacram. Euchar.* 1. *corpus Christi.*

[d] *Quidam dixerunt quod statim cum Sacram. tangitur à mure vel cane, desinit ibi esse corpus Christi: quod derogat veritati Sacram. Animal brutum per accidens corpus Christi manducat.*

Coëff. p. 83.

say, the lines and figures freeze, that the taste, and the waight is hardened. Yet they are shrewdly troubled to shew vs, how the yce, that is a substance, is for all that no substance in the challice: and seeing they will needs haue the body of our Lord in the challice, how his body should not be frozen, seeing all that which is in the challice is frozen.

19 But for that some man hard of beleefe, might conceiue it a thing little agreeable with the Maiestie of the eternall sonne of God, to bee thus inclosed in the belly of beasts; a courtier Iesuite of late memorie, hath found out a iolly wittie reason to deliuer Iesus Christ from this reproach; which *Coeffeteau* also approoueth, pag. 87. saying, That since the body of Iesus Christ liuing here vpon the earth, was subiect to bee bitten by fleas and lice, and that the blood issuing from his wounds was subiect to be licked vp of dogs, wee should not now find it strange, if it bee eaten and gnawne of beasts and vermine. O how wee might laugh at these things, if God were not so dishonoured, or if it were but folly, and not impietie; or if these dreames were recited on a stage, and not taught out of a chaire! Wee shall examine these hereafter in their place, for here is yet something behind to finish this picture.

20 Well then, the priest receiues into his stomacke the body of Iesus Christ, couered with the accidents of bread; but as soone as those accidents are changed, then they all hold, that the body of Iesus Christ ceaseth to be vnder the *Species*. And [a] Pope *Innocent* the 3. followed by all the Doctors of the Church of Rome, in his fourth Booke of the mysteries of the Masse, saith, That the accidents of the Hoste, to wit, the whiteneſse, roundneſse, sauour, &c. goe into the draught; and if any man hauing nothing in his belly, but the Hoste, & the challice, happen to be taken with a fluxe of the belly, he voydeth nothing but the accidents,

[a] *Innoc. 3. l. 4. c. 16. Si forte secessus, vel fluxus, aut vomitus post solam Euchar. perceptionẽ euencrit, ex accident. & humor, generatur.* *Bellar* saith the like, *l. 2. de Euch. §. Ad secundum.*

dents, that is to say, the roundnesse, colours, taste, &c. ioyned with certaine humors; by which Papall and Apostolicall decision, the glosse of the Canon (*tribus gradibus*) is condemned, which deemes that the *Species* of the bread is euacuated by sweat.

2. *De Consecr. Species exeunt, per sudorem.*

21 As for that which becomes of the body of Iesus Christ, in the stomacke of the Priest, the Doctors hold that it remains there, till the *Species* be altered & destroyed; and that hauing no respect to the words of the Masse, where the Priest prayes God, that the body which he hath receiued, may cleaue fast to his entrails: whereby it appears, that he presumes it may so cleaue; but vnder what *Species*, or in what forme, I could neuer yet certainely learne. In the meane time, by these words of the Masse, the Canonists are condemned, who made the glosse vpon the Canon aboue mentioned: who say, that so soone as the teeth breake the *Species*, incontinently the body of Iesus Christ is carried into heauen. And it is no small difficultie, to declare, how the body of our Lord being in a mans stomacke, should cease to be there, without comming out of it; for the Church of Rome holdeth, that it commeth not out from thence, and yet that it stayeth not there; points not easily made to agree; vnlesse perhaps they would haue it vanish away to nothing.

Adhæreat visceribus meis.

Certum est quod Species quam cito dentibus teruntur, tam cito in cœlum rapitur corpus Christi.

22 As touching the adoration of the Hoste, the people doe with the highest adoration worship that which the Priest eleuates, or is carried through the street in a Pixe, but they neuer worship it being in the priests stomacke: howbeit, in all likelyhood the body of Iesus Christ hidden in the stomacke of a Priest, deserues adoration, as well as when it is hidden in a Pixe, or vnder the accidents of an Hoste. We haue seene also, and that with compassion, the poore people adore the emptie Pixe, when the Priest returned from a sicke man, to whom he had carried his God, and that with as great veneratiõ, as when the host was therein.

say, the lines and figures freeze, that the taste, and the waight is hardened. Yet they are shrewdly troubled to shew vs, how the yce, that is a substance, is for all that no substance in the challice: and seeing they will needs haue the body of our Lord in the challice, how his body should not be frozen, seeing all that which is in the challice is frozen.

19 But for that some man hard of beleefe, might conceiue it a thing little agreeable with the Maiestie of the eternall sonne of God, to bee thus inclosed in the belly of beasts; a courtier Iesuite of late memorie, hath found out a iolly wittie reason to deliuer Iesus Christ from this reproach; which *Coeffeteau* also approoueth, pag. 87. saying, That since the body of Iesus Christ liuing here vpon the earth, was subiect to bee bitten by fleas and lice, and that the blood issuing from his wounds was subiect to be licked vp of dogs, wee should not now find it strange, if it bee eaten and gnawne of beasts and vermine. O how wee might laugh at these things, if God were not so dishonoured, or if it were but folly, and not impietie; or if these dreames were recited on a stage, and not taught out of a chaire! Wee shall examine these hereafter in their place, for here is yet something behind to finish this picture.

20 Well then, the priest receiues into his stomacke the body of Iesus Christ, couered with the accidents of bread; but as soone as those accidents are changed, then they all hold, that the body of Iesus Christ ceaseth to be vnder the *Species*. And [a] Pope *Innocent* the 3. followed by all the Doctors of the Church of Rome, in his fourth Booke of the mysteries of the Masse, saith, That the accidents of the Hoste, to wit, the whiteneſse, roundneſse, sauour, &c. goe into the draught; and if any man hauing nothing in his belly, but the Hoste, & the challice, happen to be taken with a fluxe of the belly, he voydeth nothing but the accidents,

[a] *Innoc. 3. l. 4. c. 16. Si forte secessus, vel fluxus, aut vomitus post solam Euchar. perceptionẽ euencrit, ex accident. & humor, generatur.* *Bellar* saith the like, *l. 2. de Euch. §. Ad secundum.*

dents, that is to say, the roundnesse, colours, taste, &c. ioyned with certaine humors; by which Papall and Apostolicall decision, the glosse of the Canon (*tribus gradibus*) is condemned, which deemes that the *Species* of the bread is euacuated by sweat.

2. De Consetr. Species exeunt, per sudorem.

21 As for that which becomes of the body of Iesus Christ, in the stomacke of the Priest, the Doctors hold that it remains there, till the *Species* be altered & destroyed; and that hauing no respect to the words of the Masse, where the Priest prayes God, that the body which he hath receiued, may cleaue fast to his entrails: whereby it appears, that he presumes it may so cleaue; but vnder what *Species*, or in what forme, I could neuer yet certainely learne. In the meane time, by these words of the Masse, the Canonists are condemned, who made the glosse vpon the Canon aboue mentioned: who say, that so soone as the teeth breake the *Species*, incontinently the body of Iesus Christ is carried into heauen. And it is no small difficultie, to declare, how the body of our Lord being in a mans stomacke, should cease to be there, without comming out of it; for the Church of Rome holdeth, that it commeth not out from thence, and yet that it stayeth not there; points not easily made to agree; vnlesse perhaps they would haue it vanish away to nothing.

Adhæreat visceribus meis.

Certum est quod Species quam cito dentibus teruntur, tam cito in cœlum rapitur corpus Christi.

22 As touching the adoration of the Hoste, the people doe with the highest adoration worship that which the Priest eleuates, or is carried through the street in a Pixe, but they neuer worship it being in the priests stomacke: howbeit, in all likelyhood the body of Iesus Christ hidden in the stomacke of a Priest, deserues adoration, as well as when it is hidden in a Pixe, or vnder the accidents of an Hoste. Wee haue seene also, and that with compassion, the poore people adore the emptie Pixe, when the Priest returned from a sicke man, to whom he had carried his God, and that with as great veneratiō, as when the host was therein.

23 But forasmuch, as in this point of Adoration, the Church of Rome perceiues the Apostles are all contrarie to it, who did not adore it; as also Christ himselfe, who did not eleuate the Host, nor command the adoration thereof (a thing which might breed some doubt of this *Realitie* and *Transubstantiation:*) for this cause our Masters haue vnderpropped this doctrine with 2. other kinds of authority. The one of moderne Saints, [a] whom *Bellarmine* produceth in great number, Saint *Malachie*, Saint *Dominicke*, Saint *Francis*, Saint *Bernard*, &c. who (as he saith) hath done miracles more certaine and assured, then any of the old Saints (out of which ranke he cannot exclude the Apostles) for that the Church, that is to say, the Pope, doth neuer canonize any Saints, vnlesse their miracles be approoued by good witnesse: a thing, as hee saith, not done aforetimes. The second authoritie, is that of beasts; for saith the same *Bellarmine*, The Asse of an hereticke, by the command of Saint *Anthonie* of Padua, left his prouender, and adored the Host, to the shame and confusion of heretikes. This braue miracle is painted at Paris, in the Cloister of Saint *Ieruuis*: where notwithstanding, the lie may bee perceiued; for that *Surius* saies, the asse was an heretikes, the table shewes the asse was a Iewes. By and by after comes a swarme of Bees, and they build a chappell ouer an Host they found in the fields: but the shortnesse of their legges hindred them from kneeling. At this day the Flies are not so well taught, for they flie about the altar, the challice, and the Priest, without respect. [b] For which cause, hee that forged the Constitutions attributed to *Clement* the first, ordained that they should haue a Fanne made of a Peacockes taile, to driue them away. These holy follies, and religious trumperies, were forged with an intention to entertaine the people with deuotion; but true deuotion is nourished by hearing, and reading the Gospel, which they haue suppressed.

[a] *Lib. 3. de Euch. ca. 8. §. Quartum. Sunt autem hæc miracula certiora quam veterum sanctorum, quia Ecclesia his posterioribus sæculis non solet referre in numerum sanctorum aliquos, nisi miracula certissimis testibus comprobentur, quod olim non fiebat.*
Surius in vita Antonij de Paduâ, Tom. 3.

[b] *Lib. 8. c. 15. Duo diaconi ex vtraque parte altaris teneant flabellum confectum ex tenuib. membranis vel ex pauonum pennis, quibus leniter abigant prater-volantes bestiolas.*

preſſed. Beſides, how ſhould I beleeue they doe not deceiue mee, when they deceiue me of purpoſe, that I ſhould beleeue? Truth askes no helpe of lies, and Gods cauſe will not bee defended by the weapons of the deuill.

24 Behold the Summarie of the Romiſh beleefe in this matter, drawne not from obſcure Authors, but from Councels, Canons, Decrees, and writings of Popes, of Miſſals, and publike Acts of the Romiſh Church; alſo of doctors approoued by Popes: in the front of whoſe bookes, you may ſee the approbation of the Vniuerſities, and faculties of Diuinitie. For if we here would report all the conteſtatiõs, filthineſſes, and prophane ſubtilties of common writers, though peraduenture of good eſtimation, wee ſhould open a large field, and in it nothing but thiſtles and briers growing in their ordure. And Doctor *Charron*, ſo praiſed and admired amongſt our Aduerſaries, ſhould haue his part therein; who in his 8. Treatiſe of the Euchariſt, after he had ſaid, That God commeth downe in the forme of bread and wine, and that it is not ſo ſtrange a thing to worſhip God by dancing, as by thoſe trickes which are done in the Maſſe; a little after declareth how Ieſus Chriſt communicateth himſelfe to vs, in theſe words: *Loue is ſo wittie, and full of deuices, to procure and drawe the heart and liking of the beloued, as to imploy to that end inchaunted morſels and peeces, potions, and loue-cups, and to make the partie beloued eate, or ſwallow them: with which morſels or potions ſome part of the louer and ſuiter entreth: ſo it ſeemeth, that God to procure and winne to himſelfe the heart and loue of the Church, would preſent in this Sacrament, a morſell and potion made of his ſubſtance, the potion and loue-cuppe of all Chriſtians, the daintie morſell to allure and entice them to him.* And this diuelliſh diuinitie is ſuffered, yea is praiſed and admired; whereas wee may not be ſuffered to reade the Scripture without a ſpeci-

all warrant, or writ of priuiledge. Surely these fellowes deserue not to bee spared, since they haue not spared the honour of our Lord. But we had need of a better stomacke to rake in such a stench: neither doe wee desire the infamie of our aduersaries, but their saluation; nor the shame of men, but the glorie God.

CHAP. IIII.

When Transubstantiation was first established, and became an article of the Faith. The progresse of the errour. The occasions thereof. Oppositions against it from time to time.

THis body of errours so monstrous, and compounded of a thousand peeces, was not cast into a mould all at one clappe: many ages went to the licking vp of this Beare.

2 Wee shall see, Chap. 20. how farre the ancient Doctors were from this opinion, and how falsely and vniustly they are brought in to depose against the truth. The reader shall suspend his iudgement till then. For it becommeth vs to produce the word of God, before we giue eare to the testimonies of men. That beeing heard, the Fathers shall come in their ranke, not as Iudges, but as approouers of the truth. There we will examine all that our Aduersaries bring out of them. For the present, wee runne to the spring of this euill, and point at the beginning thereof.

3 About the seuenth and eighth Centurie after Iesus Christ, the enemie of our saluation warped secretly this mysterie of iniquitie, and certaine particular men put the yron in the fire, and sowed the seed of *Transubstantiation*; as may appeare by that excellent

Booke

Booke of *Bertram* the Prieſt, who liued in France vnder *Charles* the bald, in the yeare, 870. where hee encounters this errour. At the ſame time flouriſhed *Iohn Erigene*, ſurnamed *Scot*, who writ a booke which ſerued a long time for a buckler againſt this errour, and was not condemned by publike authoritie till ſixtie yeares after his death, vnder *Leo* the ninth, Biſhop of Rome; who in the yeare of Chriſt, 1055. aſſembled a Conuenticle at Rome, and another at Verſels in Piemount, where the doctrine of *Bertram* was condemned, and *Scots* booke burnt. And a little after, Pope *Nicholas* the ſecond aſſembled againe a Councel at Rome, wherein it was determined, and declared, That the bread and wine which wee ſee vpon the altar, are not onely the Sacrament, but alſo the very body and blood of our Lord Ieſus Chriſt; and that not onely the Sacrament, but alſo the very body and blood of our Lord Ieſus Chriſt, are ſenſibly, and in truth touched, broken, and chewed with the teeth of the faithfull. And this Confeſſion was appointed *Berengarius* Deacon of Angiers, who taught the contrary, and was very much followed This confeſſion was put into the Booke of the Romane Decrees, and is, *Diſtinct. 2 de Conſecratione.*

Non ſolum Sacramentum, ſed etiam verum corpus Domini noſtri Jeſu Chriſti. Et ſeuſualiter non ſolum Sacramentum, ſed in veritate manibus ſacerdotum tractari, frangi, fidelium dentibus atteri.

4 Theſe were the firſt Councels of the Church of Rome, that eſtabliſhed the Reall preſence vnder the *Species*, a thouſand yeares after the Apoſtles. For wee ſhall ſee, Chap: 6 that the Canons of the Councell of Nice and Epheſus, which our aduerſaries produce, are alleadged falſely, and contrary to their meaning.

5 This determination of the Councel of Rome ſeemed to be vncontrollable, and yet was not followed by the Popes and Councels following. For beſides, that the word *Tranſubſtantiation* was not yet deuiſed, the Doctors of the Church of Rome would not allowe of theſe three things which the Councell affirmeth.

6 First, That the bread is the very body of our Lord. Secondly, That the body of our Lord is in the Masse sensibly. Thirdly, that it is indeed broken by the teeth of the faithfull. But the Doctors that haue written on the Decrees, say, that *Berengarius* (that is to say, the Pope and the Councell) spake hyperbolically, and went beyond the bounds of truth: and euen at this day, when wee say with this Councell, That the bread in the Sacrament is the body of Christ, our aduersaries crie out against this, as against an absurd and impertinent proposition. Yea they themselues, to keepe themselues out of the fingers of Pope *Nicholas*, and this confession of *Berengarius*, who said, That the body of our Lord is sensibly in the Masse, and there really broken by the teeth of the faithfull; affirme, that after consecration, the body of our Lord is not there sensibly; and that they are the accidents of bread, which are there really broken and torne by the teeth of the faithfull, and not the very body of Iesus Christ. Yet for all this, this Councell saith the direct contrary, and maintaineth, vpon paine of *Anathema*, that not onely the signe, but the very body of Iesus Christ is sensibly and really broken there. Certainely, a man had need bee monstrous obstinate, that he may forbeare to acknowledge, that he which saith, *Not this onely, but that also is sensibly broken*, cleerely affirmeth, that two things are sensibly broken. These two things (if a man beleeue this Councell) are the accidents of bread, which they call *Species*, and the body of our Lord. Hee that should say, that not onely the humanitie of Iesus Christ suffered, and was crucified, but also his diuinitie; should plainely say, that the two natures suffered, and could not hide his errour by alleadging the vnion of the two natures; by reason whereof, that which agreeth to the humanitie only (as to die & rise againe) is sometimes attributed to the whole person: but a man may not therefore say, That not onely the

Can. Vtrum sub figurâ 2 de Consecrat. Berengar. ibi hyperbol. locutus est & veritatē excessit.

the humanitie, but the diuinitie alſo died. Beſides, the perſonall vnion of the two natures admit ſuch a kind of ſpeech, as cannot bee applied to two things which are no otherwiſe vnited, but that the one couereth or encloſeth the other. So, if money be in a torne purſe, or the ſoule in a ſcabby or maimed body, may a man ſay in good earneſt, That the money is broken, or that the Soule is ſcabbie or maimed? And yet our good Maſters make the Councell ſpeake ſo, when they labour to excuſe it; namely, That the body of our Lord is broken, becauſe the *Species* of bread that encloſe it are broken: that it is there ſenſibly, becauſe the *Species* of bread are there ſenſibly. To conclude, although all theſe things were not ſo cleere, and ſtrong; yet to imagine that a Councell aſſembled to cleere this matter, had conceiued their determination in ſuch obſcure termes, and ſo farre from their meaning, were no other, then to wrong the Councell: eſpecially ſeeing it behooued them, who intended to hold *Berengarius* to hard-meat, and to write him out his leſſon in Text hand, to auoyd all ambiguitie, and to take away from him all occaſions of conteſting or ſhifting.

7 This Councell then hauing more darkened then cleered theſe matters, the Church of Rome beeing wrapt in errours, knew not where ſhee was in this point. And a little after the death of *Berengarius*, *Gregorie* the ſeuenth called *Hildebrand*, inſtalled in the Popedome 1074. gaue euident proofe, that he beleeued neuer a whit of this doctrine. [a] For *Benno* Cardinall of Hoſtia, Deane of the Cardinals, that liued vnder this *Gregorie*, writeth, That he commaunded his Cardinals to faſt three daies, that they might get ſome ſigne from God, to manifeſt whether doctrine was the better, that which the Church of Rome taught, or that which *Berengarius* had held; but none appeared. [b] The ſame Cardinall *Benno* ſaith, That this Pope being deſirous to haue ſome anſwer from God, againſt

Coëff. p. 129.

a Benno Cardin. in libro de vita & geſtis Hildebrandi. Idem præſumptor ieiunium indixit Cardinalib. vt Deus oſtenderet quis rectius ſentiret de corpore Domini, Romana Eccleſia an Berengarius.

b Significans de Sacramento cor-

against the Emperour *Henrie* the fourth, cast the Host into the fire, though many Cardinals beeing present, disswaded him; which he would neuer haue done, if he had stedfastly beleeued that the Host was Iesus Christ. Wee read also in [c] *Bales* Centuries, that about the yeare, 1140. while this matter continued still in question, the Diuines of Paris determined, that in these words, *Hoc est corpus meum*, this word *est* is as much as *significat*: which also *Clement* the fourth auoucheth, writing to the Archbishop of Narbon.

8 Some twentie yeares after arose the venerable Doctor, *Peter Lombard*, surnamed *The Master of the Sentences, the Father of the Schoole-men, one of the Buttresses of the Church of Rome*; who beleeuing the reall Presence vnder the *Species*, yet could not relish the conuersion of the bread into the body of Christ, as himselfe saith in the beginning of *Dist.* 11. *lib.* 4. [d] *If you demaund whether this conuersion be formall or substantiall, or of any other kind, it is a thing that I cannot determine.* The same man wauering in this point, taught, [e] That Iesus Christ had two kinds of flesh: the one which was crucified and buried, the other spirituall and diuine: of which Iesus Christ spake, when he said, *My flesh is meate indeed, Ioh.* 6. And hee buildeth this vpon the authoritie of Saint *Hierome*, on *Ephes.* 1. A man may see also in 8, 9, 10. *Distinct. lib.* 4. of the said *Lombard*, and in *lib.* 3. of the Mysteries of the Masse, written by Pope *Innocent* the third, that liued shortly after, That there was at that time great diuersitie of opinions touching that matter in the Church of Rome; which continued till the Councell of *Lateran*, called by the said *Innocent*, in the yeare 1215 which Councell determined and declared, *That the bread is transubstantiated into the body of Iesus Christ, and the wine into his blood, by the power of God.*

9 Neither did this errour stay there: For *Honorius* the third, fiue yeares after this Councell, appointed the

porus Domini, quod Hildebrandus responsa diuina quærens contra Imperatorem fertur iecisse igni contradicentibus Cardinalibus qui assistebant ei.

c Balæus Centur. 7. cap. 13.

d Si autem quæritur qualis sit ista conuersio, an formalis an substantialis vel alterius generis definire non sufficio.

e Dist 8. lib. 4. D. Hæc est duplex caro Christi, & sanguis, &c.

the eleuation of the Hoſt. And this Pope is he, that firſt eſtabliſhed the order of the *Cordeliers* and *Iacobins* and begging Friers, vnknowen before vnto the world. [a] At laſt, in the yeare 1264, *Vrban* the fourth inſtituted the feaſt called *Feſtum dei*, with his *Octaues*: that Ieſus Chriſt might haue his feaſt, as well as the Saints haue theirs. Yea, he hath more then the Saints, becauſe he is walked vp and downe the ſtreetes, hanged with Tapiſtrie on both ſides: and then, if it chance that two Proceſſions meete, Ieſus Chriſt meeteth himſelfe, and commeth before himſelfe. [b] And this feaſt was inſtituted vpon a pretended reuelation to an honeſt woman of Liege, called *Eue*. Yet was this feaſt neglected till *Clement* the fifth, who beeing at the Councell of Vienna, in the yeare 1311. renued the inſtitution of *Vrban*, as it appeareth in the third Booke of the *Clementines*, Chap. *S. Dominum*.

11 After theſe Councels authoriſed with maſſacres and bloody executions vpon the gaine-ſayers, there was no more queſtion of calling *Tranſubſtantiation* into doubt; if there were, fire and gybbet were ſtraight prepared. Neuertheleſſe, the principall Doctors of the Church of Rome, which liued after, acknowledged, that the ſole authoritie of the Pope and Romiſh Church (to whom they ſubmitted themſelues) conſtrained them to conſent to *Tranſubſtantiation*. For beſides it, they found nothing in the Scriptures, nor in reaſon, which might make them beleeue it. Among others, *Ioh. Duns* [c] the Subtile, ſurnamed *Scotus*, ſaith, That in his time it was an hereſie not to beleeue *Tranſubſtantiation*. But before the Councell of Laterane, it was no article of the Faith. For which, *Bellarmine* giueth him ouer the thumbs, as beeing miſtaken in his third Booke of the Euchariſt, chap. 23. Hee ſaith alſo, That he ſeeth nothing plaine enough in the holy Scriptures, to conſtraine him to receiue *Tranſubſtantiation*, were it not for the determination of the

[a] *Extra de celebrat. Miſſ. cap. Sanè cum olim. Sacerdos frequenter doceat plebem ſuam, vt cum in celebratione miſſarum eleuatur hoſtia ſalutaris, ſe reuerenter inclinet.*

[b] *Petrus Præmonſtratenſis in Vrbano IV. Tum bulla Vrbani IV. ad Euam reclusã. Data apud vrbem veterem 6. Idus Sept. Anno Pontificatus 3.*

[c] *Scotus in 4. Sentent. Diſt. 10. Quæſt. 1. litt. C. Et Diſt. 11. Queſt. 3. Veritas Euchariſtiæ poteſt ſaluari ſine iſta Tranſubſtantiat. Occam in Gentiloquio Theol. l. 4. qu. 6.*

Church of Rome. Cardinall *Caietane* ioyneth with *Scotus*, and saith thus: [a] *The other point which the Gospel hath not expressed, we haue receiued expressely of the Church; to wit, the conuersion of the bread into the body of Christ.* *Gabriel Biel* saith the same in his 40. Lecture vpon the Canon of the Masse. And *Durandus* Generall of the *Iacobins*, (surnamed for honour, the Resolute Doctor) acknowledgeth likewise, that *Transubstantiation* is founded vpon the authoritie of the Church of Rome, and not on the holy Scriptures; hauing besides a particular errour, in that hee holdeth, That the matter of bread remaineth after consecration, ioyned with the soule of Iesus Christ, which serues it for forme. And almost all haue so floated betwixt two streames, breathing out by starts now and then the aire of truth hidden vnder feare.

[a] *In 3. Thomæ quæst. 75. Art. 5. Alterum quod Euangelium non explicauit expressè ab Ecclesia accepimus, scilicet conuersionem panis in corpus Christi.*

12 In the end the venerable fathers of the Councel of Trent haue put to their hands, and the factors of his Holinesse haue so lifted vp and magnified this *Transubstantiation*, that it is become the liuery and skarfe of Poperie, and the *Palladium* of Babylon, exalt the Pope and his throne, approoue the Masse, and the adoration of the Hoste; and withall, deride Purgatorie, Reliques, Pardons for a thousand yeares, workes of Supererogation, *Agnus Dei's*, graines, crosses, and holy medalles: and you doe not cease for all this to be held a good Catholike, howsoeuer the Councel of Trent thunder and threaten such people with excommunications and *Anathema's*, and that Papistrie is founded vpon this *Maxime*, that the Church of Rome cannot erre. Notwithstanding, the truth is so great, that *Bellarmine* in his 3. Booke of the Eucharist, Chap. 23. hauing said that *Scotus* held, that there was no passage expresse enough in the holy Scriptures to beleeue *Transubstantiation*, besides the declaration of the Church; he cannot containe himselfe, but must needs confesse, that the opinion of *Scotus* is not improbable,

probable, and that a man may by good reaſon doubt of it, ſeeing that very learned men are of a contrarie opinion. And in the 19. Chapter he ſaith, that theſe words, *This is my body*, can receiue but two explications; to wit, that of the Church of Rome, and this of ours: no way that of the *Lutheranes*. For alwaies truth hath giuen theſe people ſuch ſtrappadoes, that it wreſteth ſome words of confeſſion from them: but ſince the eſtabliſhing of this doctrine by the ſaid Coũcels, the Church of Rome beeing infinitely increaſed in riches, and decreaſed in knowledge, all good Letters beeing extinguiſhed, the beſt wits of theſe ages hauing neither Hebrew nor Greeke, nor any flowers of eloquence, nor any true taſte of the Latine tongue, ruſhed on idle *Ergo's*, and vpon a kind of Philoſophy barbarouſly ſubtill, finding it contrary to *Tranſubſtantiation*, fall on skirmiſhing about it, and whetted their wits vpon the hardneſſe of this matter. It is a pleaſure mingled with compaſſion, to ſee them ſlaſh one another, like Lackies together by the eares in the night; for indeed no night can bee compared to this darkeneſſe, whilſt in this matter, their queſtions are beaſtly curious, and prophanely ſubtill: like thornes all be durtied, which doe both pricke and fowle: or like a whirlewinde, toſſing durt about; for they lead the wits about, and turne them to and fro, and in the end all is but winde. They enquire whether blood freeze, whether the water in the Challice become blood, whether a Rat can eate Ieſus Chriſt, whether the Hoſte goe into the draught, whether a man can bee nouriſhed with limbes and roundneſſe without ſubſtance, whether the quantitie bee the ſubiect of the taſte, and of the colour of the Hoſte. And if it ſhould happen, that the Prieſt hauing an whole loafe, hath an intent to conſecrate no more but the one halfe of it, whether the one halfe ſhould remaine bread, and the other halfe become fleſh, or no. And the Gloſſe vp-

2. *De consecrat.* on the Canon *in Sacramento Corporis*, teacheth, That if there be darnell or pepper in the bread of the Hoste, it doth not hinder *Transubstantiation.* They hold also, that if a Priest hauing intention to consecrate, doe pronounce these words, *Hoc est, &c.* vpon all the bread in a market, and all the wine in a cellar, all this bread shall be counted into flesh, & all the wine into blood: hollow doctrines, and neuer heard of in all Antiquitie. Thus in these Schooles of these Schoole doctors, hath this monster *Transubstantiation* beene formed; their writings haue ministred termes and distinctions, by which it is at this day set forth: the garnishing may be whence it will, the foundation and body of this doctrine is of their inuention.

Three Occasions that haue furthered the bringing in of this errour.

The first Occasion. 13 All kind of Learning beeing decaied, by the fall of the Romane Empire, and the publike seruice no longer to be vnderstood, by reason of the change of the vulgar tongues, on a suddaine started vp a blind Age, and grosse ignorance: during the which, the Bishops of Rome cũningly applied religion to their profit, and built vpon the ruines of the Gospel. For the Pope, who before *Pepin* and *Charlemaine* was poore, and a seruant to the gouernours of Rauenna, being all on a suddaine become rich by the bountie of our kings, began to intermeddle in matters of forraine States, and to assay to exempt himselfe from subiection to Princes. And hauing winde at will, partly by the ill-gouerned deuotion of Princes, and partly by warres, and quarrels among the great men, wherein the Pope intruded himselfe still, as a stickler, by little and little, of a Bishop he became a Monarch, changing his sheep-hooke into a Scepter, and ioyning *Pauls* sword with *Peters* keyes; euen to the making and deposing

deposing of kings and Emperours, calling them his vassals and liegemen, and their realmes and duchies, the lands and patrimonie of the Church: causing the chiefest of his Cardinals to take his place before the greatest king of Christendome. And perceiuing now, that hee had gotten the reines into his hand, and that the Princes by a certaine fatall mildenesse, made conscience of gaine-saying him, he presumed so farre, as to call himselfe *God on earth, the diuine Maiestie, head of the Vniuersall Church, Prince and Monarch of the whole world.*

14 Now because his Empire is founded only vpon the opinion and credulitie of people, hee hath alwaies had the skill to apply religion cunningly to his profit, making of the doctrine of pietie, a pillar of dominion; and of the Articles of Faith, so many steps to raise an Empire. Among other points, the Eucharist hath beene employed to this purpose; it being a thing of speciall vse for the aduancing of the dignity of the Clergie, of whom hee calles himselfe the chiefest, to perswade the people, that the Priests can make Iesus Christ, and that they haue the eternall sonne of God hidden in a Pixe, and shiut vp vnder locke and key; so that by vertue of holy Orders (all which depend on the Papall dignitie) a sinfull man can make that, which all the Angels, and all the Saints in Paradise together cannot make. From whence also it comes to passe, that how ignorant and vnfit soeuer the Priest bee, yet the power he hath to make a bit of bread become God, is of sufficient force to get him respect and authoritie. This also is one of the meanes the Pope vseth to exempt himselfe from obedience to Princes; as did Pope *Vrban*, in the yeare 1097. in a Synode which hee held at Rome; wherein hee confirmed the censures of his predecessors, against the Emperour *Henrie* the fourth, and against all such Princes as tooke authority to bestowe benefices: alleadging that it was an abho-

Simon Dunelmens. lib. 2. Chron. Vignier, pag. 310.

minable thing, that the hands which create God the creator, *ſuo ſignaculo*, ſhould be bound to ſuch an ignominie, as to be attendant & ſubiect to thoſe hands, which day and night were defiled with filthy touchings.

15 No man will doubt of that which I haue ſaid, when I ſhall haue made it manifeſt, that the Sacrament is that whereby, aboue all other things, the Pope is principally aduanced, and where he wholly lets looſe the reines to his ambition. Wee haue the Booke of the Holy Ceremonies, publiſhed by the Popes owne ſeruants of his houſe, which is nothing elſe but a Catechiſme of pride. In the firſt Section, *lib. 2. cap.* 14. we learne, that when the Pope will ſay Maſſe himſelfe in perſon, after he hath attired himſelfe in his chamber, like a Popinjay, in a white rotchet, hee ſets forward, [a] the greateſt Prince then in towne (be hee Emperour or King) carrying vp the traine of his gowne. There is a Canopie carryed ouer his head by Princes, or Princes Embaſſadours. In this pompe hee goeth to Maſſe. Whilſt he ſtands afore the altar ſinging Maſſe himſelfe, they come to worſhip him; and falling downe on their knees before him, kiſſe his right knee: yet none but Prelats haue this honour, others kiſſe his feete. During the whole action of the Maſſe, men doe ten times more reuerence to the Pope, then the Pope doth to God. And that forſooth, in imitation of Ieſus Chriſt, who (before this action) waſhed his Apoſtles feet, the greateſt Prince that is preſent, foure times holds water for the Pope to waſh, and ſerues him on his knees, as long as his holineſſe hath the Myter on his head. So did *Charles* the eighth to *Alexander* the ſixth. It is not to be ſaid, how many faſhions they there vſe. [b] The Subdeacon *Latin*, brings in both his hands, ſhoes and pantofles to the Pope, being ſet neere the Altar in his Myter. They ſhift his ſhooes, they pull his gloues and his rings off and on 3. or 4. times. Hee doth reuerence

[a] *Deferet fimbrias poſteriores, id eſt caudam pluuialis, nobilior laicus in vrbe exiſtens, etiã ſi ſit Imperator vel Rex. —— Super Papam portatur. Baldachinum per 8. principes & oratores laicos inſigniores.*

[b] *Subdiaconus Latinus accedit ad altare cui mappulam quandam ſacriſta ſupra brachia ponit, & ſuper eam caligas & ſandalia, quæ ambabus manibus ad oculos elauatis ad Pontificem defert. P. 119. Papa cum Mitra facta altari reuerentia.*

uerence [c] to the altar, but with his Miter on. When they bring him the Challice, [d] they taste it, and hee is serued at the altar, as a Prince is at his table. And the Author of the booke of the holy Ceremonies, is not ashamed to say, [e] That the Hostes lying one by one in the platter, are there attending on the Pope. And for feare lest his Holinesse should weary himselfe too much with reading in the Missal, [f] there is a Cardinall that pointeth to euery word with his finger, as we do to please little children when they begin to learne. He drinketh not of a cuppe, as other men doe, but suckes out a few droppes through a reed, while another man holds the challice. And after an hundred thousand complements, which it would wearie a man to thinke on, much more to doe, &c. at the last hee scatters ouer the people some hundreds or thousands of yeares of pardon, as men vse to make a musse with an handfull of money amongst the people, catch that catch may.

[c] *De aquæ credentiarius primum probam faciat, &c.*

[d] *Pag* 131. *Et diaconus Latinus accipiens tres hostias ex hostiaria ponit eas ordinatim super patenã, sicque Papam expectant.*

[e] *Episcopus Cardinalis assistens dicit quæ sunt dicenda, & ea digito suo Papæ semper ostendit.*

16 The conceipt, that hee hath God in his hands, serues as a faire colour for all this pride, which holdes the people in a senslesse silence, & brutish astonishmẽt; so that it is no maruell, that the Bishops of Rome, when this point began to bee called in question, waighed hard on that side where their profit lay, and put their authoritie like a great stone into the scales, to giue poise to this errour; that I say nothing of the gaine and great profit which is made of it: and that this opinion is the very base of the sacrifice of the Masse, which is neuer applied in particular to any man, but him that paieth for it. *Come hither, and I will make thee a Iesus Christ for sixe pence, and will say a priuate Masse for thee in a corner.* As if yet at this day we heard *Iudas* saying, *What will you giue me, and I will deliuer him into your hands?*

17 Behold another mischiefe, that serued as a plancke, to paste on to this errour; which is, That these seuenth and eighth ages, wherein the foundations of

The second Occasion.

so

so strange an errour were laid, are the very times, in which the Bishops of Rome laboured to bring images into the Churches; so that these two kinds of idolatrie, the one whereof kneeles before stockes and stones, the other worshippeth bread, were borne like sisters, the one soone after another. But worshipping of images is the elder sister. And who can maruell, if a people, that began to bee entertained with images, let the truth be taken out of their hands, and neuer perceiued it? For the holy Scriptures being by this means put to flight, the people had stones giuen them for teachers, worthily called the Bookes of the Ignorant, because they keepe the people in ignorance, because they busy the eies with gazing, in stead of teaching the eares: because they feed the sight with pleasure, in stead of edifying the soule with instruction. Thus by making stones like men, they made men like stones; & because *God made man after his own image and likenes*, it pleased his Holinesse, for the requitall of Gods kindnesse, to make God after the image and likenesse of man: by decking the Churches with the images of the Trinitie, both grauen and painted. So these two sorts of idolatrie, gaue each other the hand, and the one slipt into the Church after the other.

The third Occasion.

18 The manners also of the times, and the sinnes of the ages, gaue no small furtherance hereunto; and indeed there neuer was a time more fauourable to the enemie of our saluation, for the preuenting of religion. Wee said before, that this errour budding in the conceipt of some particular men, *Bertram* the Priest writ against it, about the yeare 870. as *Iohn Scot* also did at the same time. Betwixt this time, *Leo* the ninth, who first made this opinion of the bodily presence passe for an article of a Councell, there was an hundred sixtie and fiue yeares, which is the iust time that gaue forme and growth to this errour. Whosoeuer shall reade the history of those 165. yeares attentiuely, will

will not wonder, that the truth then decayed; nay rather, hee will wonder how the very name of Iesus Christ, or any shadow of Christianitie could be preserued in the Church of Rome, in the middest of so horrible confusion. You shall find nothing in the Church of Rome, during this time, but seditions, but robberies, but filthinesse, but sorceries. You shall see then oftentimes diuers Popes pursuing one another to the death. You shall reade of one *Stephan.6.* and of one *Sergius* 3. who digged vp the body of their predecessor *Formosus*, attired it in laie-mans habite, and hauing mangled it shamefully, drewe it into the riuer of Tyber: of one *Iohn* the eleuenth, who played the Captaine, and being taken by the souldiers of Count *Guy*, was strangled in prison. Of an harlot named *Marosia*, (as *Sigonius* and *Luitprandus* testifie) who bare the sway as Regent in Rome aboue thirtie and fiue years, who poysoned, and made Popes at her owne discretion. Of one *Iohn* the thirteenth, who (as *Platina* and others affirme) was defiled with all villanies, and filthinesse, and slaine in adulterie. Of one *Boniface* the seuenth, whom the forenamed *Platina* calleth a Church-robber, who hauing stolne the treasure of Saint *Peters* Church, fledde away, and not long after bought the Popedome with the money that hee had gotten by his theft: which also, the Councell of Rhemes calleth the most wicked of all men. After came one *Sylvester* the second, a Necromancer, he obtained the Popedome by the helpe of the diuell, as *Platina*, *Stella*, Cardinall *Benno*, *Fasciculus temporum*, and others testifie. His successour *Iohn* the nineteenth is charged with the same crime, by Cardinall *Benno*. Then followed a little after three Popes, one after an other, *Bennet* the ninth, *Sylvester* the third, *Gregorie* the sixth: which three, *Platina* calleth three horrible monsters. In a word, that I may not stirre this dongue any more, wee cannot report a quarter of the truth of

Anno 896. *ad* 927.

Anno 972.

Anno 985.

Anno 998.

Anno 1045.

these things, but we shall be thought iniurious. Yet haue we for witnesses in this matter, not the Popes enemies, but Monkes, Cardinals, the Parasites, and houshold seruants of Popes. *Platina* when hee is come to the time of *Formosus* the first, saith, that then the vertue and integritie of the Bishops of Rome was vtterly decayed, and the Monke Carme author of *Fasciculus temporum*, beeing come to this time, taketh breath, and makes the complaint that followeth: [a] *Alas, alas, alas Lord God, how is the gold waxed browne, and the good colour thereof changed!——O most wicked time, wherein the holy man is quite gone, and truth is departed frõ among the sons of men.* And now the tyranny & trafficke of the Popedome, were so outragious, that *Arnulph* bish. of Orleans was not afraid, in a ful Coũcel holden at Rhemes, in the yeare 992. to call the Bishop of Rome *Antichrist, set in the Temple of God, and behauing himselfe as if he were God:* and this he spake with the approbation of the whole Councell. These things beeing so, could the Truth finde any place of rest in the Sea of Rome? could shee endure to dwell in a denne of theeues? or once to appeare in the middest of so horrible a confusion? did not the wickednesse of this age deserue to be strucken with extreame blindnesse? and what blindnesse is greater, then to beleeue, that a man makes his God, that hee createth his Creator, that he makes God of a bit of bread?

[a] *Heu, heu, heu Domine Deus, quo modo obscuratum est aurum, mutatus est color optimus! ——O tempus pessimum, in quo defecit sanctus, & diminutæ sunt veritates à filijs hominum.*

Oppositions from time to time against the reall Presence, and Transubstantiation, and the persecutions that haue bin raised in France thereabout.

Act. 14. 17. 19 God that neuer leaues himselfe without witnesse, as the Apostle *Paul* saith, hath alwaies stirred vp Aduocates to defend his cause, & made some sparkles

of light shine out in the middest of the darkest night. Some sixtie yeares after *Bertram* and *Scot* (who by the procurement of certaine Monkes, was slaine by his schollers, that stabbed him with their penne-kniues) there grewe a Schisme in England about this matter, betwixt *Odo* Archbishop of Canterburie, and the learnedst of his Clergie, [a] as *Bale* witnesseth, Cent. 2. Chap. 30. Some ninetie yeare after, when this opinion encreased, and waxed strong in France, *Berengarius* archdeacon of Angiers, set himselfe against it, both by writing, and by preaching; vsing for his helpe, the writings of *Bertram* and *Scot*. Then was the forenamed Councell held at Rome, by the authoritie of Pope *Leo* the ninth, and another at Versels in Piemount; wherin *Berengarius* was condemned, and *Scots* booke burned some hundred and sixtie yeares after his death. Not long after, Pope *Nicholas* the second called another Councell, wherein *Berengarius* appeared; when, to saue his life, he subscribed against his conscience to that confession, which wee set downe before. But when he was returned into France, hee protested that he was forced to that hee had done, and persewered in his former doctrine, euen to his death, with great applause and admiration: vpon whom, *Hildebert* Bishop of Mans his neighbour, made [b] an Epitaph, wherin he lamenteth his losse, as *a great light put out*, and *a man of incomparable pietie and learning*. And Archbishop *Antonin* in his Chronicle, *par.* 2. *lib.* 16. praiseth him for his honestie and humilitie, and for distributing his goods to the poore. This also is confirmed by *Platina* in the life of *Iohn* the fifteenth: [c] *It is certaine* (saith he) *that in these times* Odo *Abbot of Clugni*, *and* Berengarius *of Tours, were of great account, men excelling in holinesse and learning*: after hee addeth, that *hee being Archdeacon of Angiers, when he had giuen all his goods to the poore, got his liuing with the labour of his hands.*

Anno Chro. 950.

a Ex Vincentio: Ranulfo: Guillelmo Malmesburiensi.

b This Epitaph is to be found in *William* of *Malmesburie, lib.* 3. *p.* g 63.

c Fuisse in precio hac tempestate constat Odeum Abbatem Cluniacensem, & Berengarium Turonensem, viros sancti state & doctrinâ insignes.

20 Now albeit this light was put out, yet the truth ceased not to shine, God raising vp many faithfull Martyrs, who sealed the truth that we teach with their blood, and preached it out of the middest of the fire. *Vignier* a very diligent author, in his history, pag. 278. alleadgeth [a] *William Newberie*, who witnesseth, that in the yeare 1163. which was while *Berengarius* yet liued, France, Spaine, Italy, and Germany were full of them that held the same opinion, the number of whom was like to the sand of the Sea. Other countries also, as Brabant, and Flanders, had also abundance of the seruants of God. But in France, some sixtie yeares after the death of *Berengarius*, arose *Peter Bruis*, and *Henrie* of Tholouse, 2. rare men, Champions of Iesus Christ, and Trumpetters of the Gospel, who flourished in the yeares, 1120. and 1135.

[a] *Guillelmus Neobrigensis lib. 2. cap 13 historiæ Anglicanæ. Supplement de Sigebert. Trithemius in chron. Hirsaugiensi.*

21 Against these, and against the Churches that would not stand to the determination of the Councel of Rome, the Church of Rome armed her selfe with two kinds of weapons, Persecution, and Slander. And this is also one of the blots of this Age, that they haue begun to put to death for religion, not only them that teach, but also the poore people: wheras we find not, for the space of 1000. yeares after Christ cõplete, that euer the true professors put any man to death by course of Lawe, for any opinion in religion; but onely once, in the yeare three hundred eightie and nine, vnder the Emperour *Maximus*, who executed certaine Gnosticks, against the aduise of Saint *Martin*, as *Sulpitius Seuerus* reporteth in the end of his historie. But the Bishop of Rome being fallen from the truth, left also the custome of true Christians, and being changed from the nature of the faithfull, chose to follow the steppes of the heathen Emperours, rather then the example of the auncient Church, and found a cause of disputing by dint of sword, making syllogismes, the premises whereof were lies, and the conclu-

conclusion an hangman.

22 They would driue vs to beleeue by force, but this force hinders vs from beleeuing; becauſe wee know, that truth muſt be perſwaded, not commanded; and that violence is a certaine proofe of a lie. We acknowledge alſo in this proceeding, the fulfilling of that which was foretold in the Reuelation 17.6.

23 To perſecution they added villanous and infamous ſlanders. For as the heathen of old accuſed the firſt Chriſtiãs, of worſhipping an Aſſes head, of defiling thẽſelues one with another in their meetings, whẽ they had put out the candles; of killing children and ſucking their blood, as *Tertullian* and *Athenagoras* witneſſe in their Apologies for the Chriſtians, and *Minutius Fœlix* in his Decalogue: ſo the Church of Rome charged theſe true beleeuers with infamous accuſations, that they were Manichees, & giuen ouer to al vncleanenes. And as the Heathen oft-times confounded the Chriſtiãs with the Iewes, & called thẽ Iewes; ſo the enemies of theſe poore Churches, confoũded thẽ, with the heretiks of thoſe times; calling the true Profeſſors, *Boulgres*, *Cottereaux*, *Turlupins*, and giuing the name of *Albigenſes* and *Waldenſes* to all kindes of hereſies; by ſuch a mixture, as we ſhould not now ſee one drop of, but that that remaines of theſe Churches, eſcaping from thoſe perſecutions, haue continued euen to our daies; and beeing ioyned in confeſſion with vs, make part of our Churches at this day. Yea (which is more) wee haue the confeſſion of thoſe Churches, which iniuriouſly they called *Albigenſes*, and which were cruelly perſecuted by the Popes that ſucceeded that *Nicholas* the ſecond. That confeſſion is in the hiſtorie of the *Albigenſes*, tranſlated out of the *Albigenſes* tongue by *Iohn Chaſſanion*, and is agreeable to our confeſſion. At that time liued *Bernard* Abbot of Cleruaux, who died in the yeare, 1152. of whom we learne, with what iniuſtice and crueltie they proceeded a-

Athenag. τελα δὲ νομίζουσιν ἡμῶν ἐγκλήματα, ἀθεότητα δυΐστια δεῖπνα οἰδιπόδειους μίξεις.

Arianus lib. 2. c. 9. ὅταν δ' αἰκαλίζῃ τὸ παιδὸς τὸ ἐπιβλαμμένον ἢ ἀπαιδίαν, πότερα ἢ ἐς τὸ ὄντι ἢ καλεῖται Ἰουδαῖος.

Suetonius Claudio, Iudæos impulſore Chreſto tumultuantes Roma expulit.

gainst those poore people. For in his 66. sermon vpon the Canticles, he saith, that *when any man was taken, who was suspected to bee of that religion, if for feare hee denied it, hee was for all that cast into the water, to trie whether he were an heretike or no; if he floated aboue water, they made account he was conuicted of heresie.* This manner of triall is vsed at this day in diuers countries, against Coniurers and Witches, whom also they haue termed *Albigenses*, and *Waldenses*, to make the religion more infamous and odious. And it is not to bee doubted, but that if God being prouoked to anger against France, take from it his true religion, the word *Hugnenot* which is giuen vs as in mockage, will in the end signifie some newe kind of diuels. Indeed *Bernard* was a good man, and in so corrupt an age, as one poreblinde, amongst them that were starke blinde. He saw the abuses of his times, as it were by a glympse in the darke, and felt them as in the night. Hee condemned merits, and placed all his merit in the mercie of God. And although the Popes flattered him, and employed him still in very great matters; yet did the truth often breake out from him. [a] He called the Bishop of Rome's Court, The traine of the whore, and of Antichrist, and affirmed, that the wound of the Church was incurable. Yet this worthy man, to whom nothing was wanting, but that he was not borne in a better age, in his 66. sermon vpon the Canticles, setteth downe the beleefe of the faithfull Martyrs of his time, according to the report of the common people, and the jugling trickes of the Inquisitors; and charging them with the errors of other heretikes of the same time, makes a mocke of their pouertie, accuseth them that they would not eat milke, nor any kind of meat, which came by the companying of the male with the female; that they were enemies to mariage, that they bragged they could make the body of Iesus Christ at any of their meales: all which are different from their confessions, neither

[a] *Serm. 33. super Cantica.—Ministri Christi sunt & seruiunt Antichristo—Indè is quem vides meretricius nitor, &c. Intestina & insanabilis est plaga Ecclesiæ.*

can

can their aduersaries agree about them. Compare the accusations of *Peter* Abbot of Clugni, and those of *Claudius Sessel* Archbishop of Turin, with *Bernards*, and you shall find that they agree like harpe and harrowe.

24 Some sixe yeares after *Bernards* death, the persecutions encreasing, God raised vp at Lions a worthy man, called *Iohn de Valdo*, who hauing caused the holy Scripture to be translated into his mother tongue (a thing not vsual in those daies in the Church of Rome) and hauing read diligently therein, that he might the more freely serue God, gaue all his goods to the poore; and by priuate conferences and instructions, together with the holinesse of his life, so aduanced Gods cause, that the Church of Rome began then, in hatred of him, to call the true professors *Waldenses*: who encreased in such sort, that not onely they possessed more then the third part of France, but also were dispersed ouer all Italy; yea, ouer Bohemia, and Polonia. But against them also, persecutiō kindled, slander was much encreased; till that *Innocent* the third, in the yeare, one thousand two hundred and fifteene, called a Councell at Lateran; in the first chapter whereof, he determined and declared, that the bread is transubstantiated into the body of Iesus Christ, and the wine into his blood.

25 Here it is necessarie to bee knowne, that in this same Councell, the foresaid Pope ordained the publishing of the Croisado, for the recouery of the Holy Land, and granted to them [a] that would goe in person to this warre, the pardon of all their sinnes; and for aduantage, encrease of glory in Paradise: but to them that went not themselues, but sent thither at their charge, hee gaue no more but the pardon of all their sinnes. But if any man should refuse to contribute to

[a] *Omnibus qui laborem propriæ personis subierint, & expensis pro nam suorum peccaminum de quibus liberaliter fuerint corde contriti & confessi veniam indulgemus, & in retributione iustorum salutis æternæ pollicemur augmentum, eis autem qui non in propriæ personis illuc accesserint, plenam suorum concedimus veniam peccatorum.*

this

this warre, [b] hee threatened him, that he should answer him for it, at the day of iudgement.

26 But the goodly and flouriſhing Churches of Dolphine, Prouince, Languedoc, Guyenne, &c. would not ſubſcribe to this article of *Tranſubſtantiation*, nor to many other errors; againſt whom the ſaid Pope turned the Croiſado of the Holy Land: [c] then from all parts came people to get the foreſaid indulgences, which made Paradiſe the price of blood, and the wages of crueltie. *Simon* Earle of *Mountfort* was choſen Generall of this armie, ſecõded by *Dominicke* deuiſer and patron of the Order of the *Iacobins*, who made an horrible ſlaughter of theſe poore Chriſtians, and in a fewe moneths ſlewe aboue 200000. and conſtrained *Rene* Counte of Tholouſe to recant. And all this was by the inſtigation of *Dominicke*, the firebrand of this warre: [d] of whom, they that adore him, report, that his mother before ſhee was brought to bedde of him, dreamed that ſhee was deliuered of a dogge with a burning firebrand in his mouth. Who by this exploit, wonne ſuch reſpect and credit to himſelfe, and his Order, that it was for a long time a ready way to ſaluation, and a dying in the ſtate of Grace, to be buried in his habite, [e] as ſaith the Bull of Pruiledge, called the *great Sea*, graunted by *Sixtus* the fourth.

27 For all this ſo horrible a perſecution, the Churches, though very much weakened, did, and doe ſtill continue, in Prouince, Dolphine, Piemount, Hungary, in the valleys of the Alpes, and in diuers other places, and make at this day part of our Churches; the nature of the place, by ſtraite paſſages, and ſteepeneſſe of hils, hauing kept them from beeing maſſacred. And for proofe, the author of *Faſciculus temporum*, about the yeare 1164. ſpeaking of the *Waldenſes*, complaineth that the errour continued euen to, and in his time: now hee writ about the yeare, one thouſand foure hundred eightie and fiue. About the yeare, one thou-

b Sciant ſe ſuper hoc nobis in nouiſſimo diſtricti examinis die coram tremendo iudice reſponſuros.

All this is to bee ſeene in the 3. Tome of the Councels, in the end of the counſel Later. vnder *Innoc.* 3.

c See *Mat. Paris*, and the hiſt. of the Albigenſes tranſlated out of th s tongue by *Iohn Chaſſanion.*

d Cuius mater antequam ipſius ortum vidiſſet in ſomnis ſe catulum geſtare in vtero, ardentem in ore faculam tenentem.

e Cum nonnulli ad ordinem prædictum fratrum prædicatorum ſpecialem gerentes deuotionis affectum ordinent cadauera eorum cum habitu fratrum ſepelire, &c.

thousand three hundred and seuentie, *Wicleffe* displaied the Ensigne of truth in England, and died there in peace, without trouble in his preaching; though his bones were burnt a long time after his death, that hee might not be altogether without the title of Martyrdome. Yet haue they also slandered his memorie, by fathering on him ridiculous doctrines, and contrary to his writings, such as those are which the Councell of Constance chargeth him withall, Section 8.

28 To conclude, to proue the continuance of this doctrine, euen to our times, we haue the confession of the Churches, called by their enemies *Waldenses*, which was presented by those poore Christians to *Ladislaus* king of Hungarie, in the yeare one thousand fiue hundred and eight,[f] wherein they thus set downe their opinion touching this matter: *Iesus Christ with his substantiall body, which he tooke, and with which he is set at the right hand of God, cannot be in many places, but beeing one, entire, and true, remaineth in heauen touching his existence, and cannot bee receiued bodily by faithfull soules, but spiritually, &c.* And in generall, all they say agreeth wholly with vs. I my selfe beeing in the valleys of Dolphine, sawe the Catechismes and confessions of those poore Christians in written hand, written some two hundred, some three hundred yeares since; which testifie that they suffered for the same cause, for which we haue suffered. *Charles Moulin* in his booke of the Monarchy of the French-men, reporteth that certaine Cardinals and Prelates would haue incited the good king *Lewis* the twelfth, to root out those of Cabrieres and Merindol in Prouince, vnder the colour of Sorcerers, incestuous persons, and heretickes. He sent thither in commission, Master *Adam Fumee* master of the Requests, and one *Iohn Parin* his Confessour; vpon the report of whom, [g] the king swore, that they were more righteous then he: and let them alone in peace. Afterward also, king *Francis* the first com-

[f] *Fasicul. rerum expetẽdarum, fol 92. b. Sicque cum suo substantiali assumpto corpore quocum sedet nunc ad dextram Dei non potest multiplicari, sed solum vnus totus verus, existenter manet in cœlo: & non potest corporaliter sumi à fidelibus animabus, sed solum spiritaliter.*

[g] *Rex audita relatione suorum commissariorum*

quiomnia perscrutati fuerant, deierans exclamauit illos meliores esse Christianos se & populo suo.

commanded *William Bellay*, Lord of Langeay, Lieutenant of Piemount, to examine their case, and to make report to him of their beleefe; which the said Lord did, with all equitie and truth: his report is to bee found in the sixth Booke of *Monsieur* the President of Thou, a man without match for learning and diligence. Where also he saith, that when their confession was sent to Cardinal *Sadolet*, bishop of Carpentras, he perceiued they were meere slanders that they were charged withall. But in the yeare, one thousand fiue hundred fortie and fiue, the persecutions waxing hotter, these poore Churches were exposed to saccage, 22. of their villages were burnt, three townes sacked; the wound whereof bleedeth yet, and the skars thereof are to be seene, euen to this present day.

CHAP. V.

That the doctrine of our Aduersaries is compatible with the nature of the Sacraments acknowledged by themselues.

Coëff. p. 152.

THis word *Sacrament*,[a] in good authors, signifies a summe of money, or pawne put into the Court, *in depositio*. *Item*,[b] an oath of allegeance; made by a souldier to his Generall; and by Analogie, an oath of obedience made by vs to God. In this sense this word is frequent in *Tertullian*, and Saint *Hierome*. But when the Latine tongue began to be bastardised, the ancient Christians tooke this word for a mysterie, or secret; also for euery sacred doctrine and ceremonie: so take the Fa-

a Festus in voce Sacramentum.
b Varro de lingua Latina lib. 4. sub finem, Cicero passim.

thers

thers it ordinarily, and [c] the vulgar translation of the Bible.

[c] Apoc. 17. Tob. 12. Eph. 1. and 5. 2. Tim 3.

But by little and little in following ages it became a custome, to call sacred things, which God had instituted in the Church, *Sacraments*. Saint [d] *Augustine* is he who hath most contributed to this custome, and hath more oftner then his predecessors, taken this word *Sacrament* for a holy signe: such are Baptisme, and the Supper of the Lord. And thus is this word taken at this day, as well by vs, as our Aduersaries; for we are willing to fit our selues with vsuall words, prouided the truth may remaine: vnderstanding nothing else by this word *Sacrament*, but that which the holy Scriptures cal [e] a signe, seale, memorial, or commemoration.

[d] *Aug. Epist. 5. Signa cum ad res diuinas pertinent Sacramenta appellantur.*

[e] Gen. 10. Rom. 4. 1. Cor. 11.

Our Aduersaries then speaking of the nature of *Sacraments*, in generall agree with vs in the Principles or Maximes following.

1 That these *Sacraments* are sacred signes, and a visible forme or figure of an inuisible grace: as saith the [f] Romane Decree, and the Councell of Trent, in the thirteenth Session, Chap 3. Which is more, *Bellarmine* in his second Booke of the Eucharist, saith, that these words, *the Sacrament of the body of Christ*, must be thus interpreted: *The signe representing the body of Christ*. And the [g] Catechisme of the Councel of Trent in like sort acknowledged, that it is an improper kind of speech, to call the body of Iesus Christ a *Sacrament*.

[f] 2. *De Consecrat. Can. Sacrificium.*

[g] *Cap. de Euchar. pag. 206.*

2 They acknowledge with vs, that in euery *Sacrament*, there are two distinct things; the signe, and the thing signified. As in Baptisme the signe is water, or, if any man like it better, the sprinkling of water: but the thing signified is the clensing from our sinnes by the blood of Iesus Christ: the one is materiall, the other spirituall: the one the obiect of our sense, the other the obiect of our faith: the one deliuered to vs

by the hand of the minister, the other conferred vpon vs by the power of God: in such sort, that either of these two things being taken away, there remaineth no *Sacrament.*

3 In saying that the *Sacraments* are signes and figures of an inuisible grace, they said by consequent, That they are helpes to knowe, and figures representing that which they signifie. Whereof it followes, that they should not be impeachments or couertures, hindering the knowledge of that, which they signifie, as a thicke clowd interposed, but rather a cleering to succour our dulnesse.

4 From hence ariseth another Maxime, in which also we agree: to wit, that these signes cannot bee inuisible, or insensible, but must be visible, and sensible: otherwise they can signifie nothing, and by consequent are no signes: as saith the Catechisme of the Councell of Trent, and [h] *Thomas Aquinas.*

[h] 3 qu. 60. art. 4.

5 Besides, in saying that the *Sacraments* are visible signes of an inuisible grace, they distinguish the signe from the thing signified, as different things; so that the one cannot be the other, no more then the picture of a king is a King, or the King the Kings picture; for that nothing can be the signe or picture of it selfe.

6 They say also with vs, that the holy signes should be corporall, and materiall elements, as saith [i] *Hugo,* and after him [k] *Bellarmine.*

[i] Hugo lib. 1. par. 9. cap. 1.
[k] Bellar. lib. 1. de Sacram. cap. 11.

7 And as there are no relatiues which haue not some correspondencie and agreement one with another; so our Aduersaries doe not denie vs, but that there should be conueniencie betweene the signe, and the thing signified: so saith Saint *Augustine* in his 23. Epistle; [l] *For if the Sacraments should not haue some similitude of those things, whereof they are Sacramẽts, they should be no Sacraments at all; for, of that resemblance, many times they take the names of those things, whereof they are signes.* And this agreement is not onely in the

[l] Si enim Sacramenta quandam similitudinem earum rerum quarum sunt Sacramenta non habe-

the nature of the signe, but also in the vse and circumstances of the actions. As the Paschall Lambe was a figure agreeable to Iesus Christ, not only by reason of the innocencie of this creature, but especially, in that it was slaine, and eaten by the faithfull, to represent the death of Iesus Christ, the onely nourishment of our soules.

rent, omnino non essent Sacramenta, Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt.

8 They acknowledge also with vs, that all the *Sacraments*, besides the Eucharist, are no *Sacraments*, but whilest they are vsed, and in the time of administration. As the water in baptisme is no *Sacrament*, but during the vse of Baptisme; thus saith[m] the Catechisme of the Councell of Trent.

m Cap. de Eucharistia.

9 I suppose they wil not reiect this last Maxim, thogh I haue neuer read it in any of them; to wit, that Iesus Christ hath instituted these *Sacraments*, as they ought to be, and that no man can finde fault with him, as hauing done amisse therein. All these nine Maximes are cleere, and acknowledged by them: but they are so many articles against them, when they come to speake of the Eucharist, and so many kniues to cut their throats.

For this is a naturall principle, and[n] the very A B C of Philosophy, That the proprieties of a *Genus* not equiuocate, agree with all the *Species* of that *Genus*. For example, *Animal* is a *Genus* which comprehends man and beast; therefore that which agrees with *Animal* in generall, as to haue mooning, and sense, agrees as well with a man, as with a beast. And if all plants haue life, it followes that herbes and trees haue life, for these are the *Species* of plants. I say the same here, for if these nine Miximes agree with a *Sacrament* in generall, then also with the Eucharist. But our Aduersaries will none of this, exempting the Lords Supper out of this rule, and making it stand on the outside, taking off the common liuerie of a *Sacrament*, and apparrelling it in the Romish attire, as we will shew.

n Arist. 4. Topic. cap. 1.

1 The first Maxime was, that *euery Sacrament is a holy Signe:* but Iesus Christ is not a holy Signe, since he is the thing signified by the signe: therefore Iesus Christ is no Sacrament. And for all this, marke [o] the Councell of Trent, which commands the *Sacraments* to be worshipped with *Latria*; presupposing that it is the body of Christ, that is the *Sacrament*; for otherwise it ought not to bee adored. Thus in the sixe other *Sacraments* of the Church of Rome, this word *Sacrament* signifies the signe: in the Eucharist onely it signifies the thing signified. [p] To excuse the matter, they say, that the body of our Lord is called the Sacrament, that is to say, the signe; because the signe is not without the thing signified. A ridiculous shift. For what if two things be ioyned together, doth it follow that the one may therefore bee called by the name of the other? by that reason the soule might bee called the body, and the head the bellie, and the light of the flame heat, because the one of these is not without the other.

o Sess. 13. cap. 5.

p Coëff. p. 155.

For conclusion, I make this argument in true forme: *The body of our Lord is in heauen. The body of our Lord is a Sacrament. Therefore some Sacrament is in heauen.* The conclusion here being false, it must needs be that one of the propositions is false also: but the first is not; therefore the second is: and that secõd is the very beleefe of the Church of Rome.

2 They ouerthrowe also the second Maxime by *Transubstantiation*; for since the bread and wine in the Supper are signes of the body of Christ, these elements being abolished, there is then no more signe, except we may call sauours and measures elements, by a new kind of Philosophy: and therefore *Coeffeteau* could not bring any example of so vnreasonable a kinde of speech.

3 Likewise, [q] they ouerthrowe the third Maxime, when they say, That God willes that Iesus Christ

q Coëff. p. 156.

ſhould be eaten with our mouthes, vnder the accidents and apparances of bread, for feare wee ſhould tremble to eate mans fleſh viſibly with our teeth; for this is to make the ſignes not helpes to knowe, but hinderances; not ouertures, but couertures; not lampes to cleare, but curtaines to ſhadow and diſguiſe matters: for what man can bee ſo voyd of ſenſe, as when a clowd taketh away the light of the Sunne from our eies, to ſay this clowd is a ſigne, or repreſentation of the Sunne? Some of the Ancients perhaps might ſpeak ſo, whē there was yet no ſpeech of the accidēts without a ſubiect; meaning ſimply to ſay, [r] that Chriſt would be eaten in the Supper Sacramentally, or in a ſigne: for the carnall and corporall eating had beene horrible, and ſcandalous, and ſo ſay we. I know well enough, that the ſignes doe not inſtruct vs by their owne nature, but by the inſtitution of Ieſus Chriſt: notwithſtanding, it pleaſed God to vſe ſuch ſignes, as by their nature were fit to inſtruct vs. So albeit *Baptiſme* haue its vertue from the inſtitution of Chriſt Ieſus, yet is the nature of water fit to ſignifie the cleanſing of our ſoules, and the ſhedding of Chriſts blood: neither durt nor ſtones could haue beene fit for this purpoſe. The like reaſon is there of the bread of the Euchariſt.

[r] Coēſ. p. 158.

4 Alſo in the firſt and fourth Maxime, they haue ſaid, that [ſ] Sacraments are viſible ſignes: but when they come to ſpeake of the Euchariſt, they [t] ſnatch vp their ſtake, and giue vs an inuiſible ſigne; ſaying, that the body of Ieſus Chriſt in the Euchariſt, is a figure and ſigne of his body crucified. But to put an inuiſible and inſenſible ſigne, is to put none at all. Like him that ſpeakes of a picture of inuiſible colours, or of a ſigne which ſignifies nothing: for to whom can it ſignifie, but to them that ſee it? But who is hee that can vaunt that hee hath ſeene Ieſus Chriſt in the Maſſe? True it is, that *Bellarmine* which hath Seraphicall eies,

[ſ] Coēſ. p. 161.
[t] *Bellar. lib. 2. de Euchar. c. 24. §. Producunt, &c. §. Tertia.*

vaunts

vaunts of his sight, and saith, [u] That the body of Iesus Christ is visibly present vpon the Altar, in his first Booke of the Masse, Chap. 12. And the Councell of Rome saith [x] the same in the Confession presented to *Berengarius*. Neuertheless, I neuer yet met with any man, that vaunted hee had seene him there; for to say that we see Iesus Christ vnder the *Species*, is but still to say so, and yet to confesse we doe not see him: and in good English this is all one, as to say, wee see him because hee is couered with the *Species* of the bread, which altogether hindreth the sight. As if one should say, we see him, because we doe not see him at all: yet this is the very language of our Aduersaries. Here Sir *Coeffeteau* takes heart at grasse, and confesseth, that an inuisible thing cannot of it selfe serue for a signe, or figure, but that being ioyned with another thing it may, and brings for example the soule ioyned with the body. The Reader then shall iudge, whether the soule, although ioyned to the body, were euer a figure or signe of any thing; surely it must needes bee a very desperate cause that cannot bee defended, but by perswading vs, that our soules are signes and figures, and for triall shuffle a consecrated Hoste among thirtie or fourtie that are not consecrated. I would faine see how *Coeffeteau* will knowe that which is consecrated, from the other; how will he discerne his God from a creature: and if Iesus Christ bee visibly in the Hoste vpon the Altar, how becoms he inuisible, whē the Hoste is shuffledamongst vnconsecrated wafer-cakes? Thus *Coeffeteau* is deceiued, when he saith, That Iesus Christ vnder the *Species* cannot be perceiued by an infidel, or a Turke, but by a Christian, seeing he himselfe in this difficultie is no cleerer sighted then a Turke or a Pagan.

[u] *Per consecrationem fit vt corpus Christi verè & visibiliter adsit super mensam.* [x] *De Consecr. Can. Ego Berengarius.*

Pag. 166.

Pag. 166.

There are some that ward the blowes thus; They say that the substances cannot be seene, but that wee see them onely by the accidents; as when we say wee haue

haue ſeene a man, or a horſe, and yet wee ſaw but his colour, figure, or ſuperficies: but they take their meaſure amiſſe, for thoſe are nothing like; for the accidents of a man, or of a horſe, are ſuch, as that by them the ſubſtance may bee knowne: but theſe accidents which they affirme do couer the body of Ieſus Chriſt, are ſuch, as that by them Ieſus Chriſt cãnot be known: nay they themſelues profeſſe, that they ſeeme to hide the body of our Lord from our eyes. Beſides, in theſe examples which they produce, the ſubſtances are ſeene by their owne proper accidents, figures, and moouings; but here Ieſus Chriſt is made to bee ſeene by the accidents of another ſubſtance, altogether different; namely, by the accidents of a ſubſtance which is not.

5 The fifth Maxime was, That the ſigne and the thing ſignified are diuers things, for that they are things relatiuely oppoſed; for nothing can be oppoſed to it ſelfe, nothing haue relation to it ſelfe. A man cannot be the ſonne of himſelfe, nor the picture of himſelfe, for the ſigne and the thing ſignified are termes relatiue.

But our Aduerſaries renouncing common ſenſe, ſay, that Ieſus Chriſt in the Maſſe is a ſigne or a figure of himſelfe, and yet that this ſigne is inuiſible: as if I ſhould ſay, That the thing ſignified by this picture, is the King, and yet neuertheleſſe, that this picture is the King himſelfe, and that he is the picture of himſelfe: and which is more, that this picture is inuiſible. O franticke ſubtiltie! ſurely theſe people ſeeme to haue no deſire to be beleeued, and I doe not beleeue that they doe beleeue themſelues.

Bellar. chap. 24. lib. 2. de Euchar. *Idem igitur Chriſtus fuit figura ſui ipſius. & §. Tertia, Eſt verè corpus Domini & ſignum eiuſdem corporis.*

They ſay indeed, That Chriſt is a ſigne or figure of himſelfe in diuers reſpects: that Chriſt in the Maſſe is a ſigne of Chriſt vpon the Croſſe: but this hath no colour: for take as much diuerſitie of reſpects as you will, it cannot make the King ſitting at his table, to be

a figure of himselfe, either being on horse-backe, or in his bed. For Sir *Coeffeteau* deceiueth himselfe, to thinke that if the King should represent one of his battels, he should be a figure of himselfe; onely his present action should be a figure of his action past. And if Iesus Christ sometimes did represent that which was to befall him, he did not represent his person, but his future occurrents. Neither doth Saint *Ambrose* & Saint *August.* alleadged by *Bellarmine* say any other thing. 2. Those are visible things that are figures of inuisible things: but here contrariwise, a thing inuisible is made the figure of a thing visible: Iesus Christ inuisible in the Masse, is the figure of Iesus Christ on the crosse, where he was visible. 3. Philosophie hath failed them in these words *of diuers respects*; for diuers respects happen to the same thing, when it is compared to diuers things, which are out of it selfe. For example: a man may be said at one time to be poore and rich, poore in respect of some great vsurer or seller; rich in respect of some beggar: to be both a father and a sonne, but of diuers persons. For these diuers respects do neuer happen to any man, in respect of himselfe: no man can bee the father of himselfe in one respect, and the sonne of himselfe in another respect: the signe of himselfe in one respect, and the thing signified by himselfe in another. To this, Sir *Coeffeteau* saith nothing at all, but that he lets an impious speech slip from him, saying, *To be crucified is a thing out of the body of Iesus Christ.* Such filth issues when the impostume of the errour is crusht. Surely, if the sufferings of our Sauiours body were other-where then in his body, they were not the sufferings of his body: yea it is as impossible to imagine, that the sufferings of our Lords body were without his body, as it is to conceiue, that a man being at Paris, was slaine at Orleans: shal we beleeue that these Masters speake in good earnest? 4. Finally, if wee should grant them all that they produce,

Pag. 168.

yet

yet would it onely follow, that ſome actions which are performed in the Maſſe, might repreſent Chriſt vpon the croſſe: but it is well knowne, that all theſe actions are the prieſts. It is then the prieſts actions which figure out Chriſt vpon the croſſe, and not the body of Chriſt, that is the figure of the body of Chriſt. I confeſſe that in the Euchariſt the Miniſter is but an inſtrument that Ieſus Chriſt vſeth, who worketh inuiſibly himſelfe; yet ſtill this is true, that the viſible and outward actions, which are they that figure Ieſus Chriſt, are done by the Prieſt onely.

6 The ſixth Maxime followeth, in the which they tell vs, That the ſignes in the Sacraments ought to bee corporall and materiall elements: a Maxime quite contrary to *Tranſubſtantiation*, which after conſecration giueth vs materiall and incorporall ſignes, accidents hanging in the aire, bereaft of all ſubſtance. To make theſe things agree, ſir *Coeffeteau* diſagreeth with himſelfe: for hee confeſſeth, that theſe accidents are corporall and materiall: and yet hee ſaith, that they haue neither body nor matter; that is to ſay, that they are incorporall and immateriall. He yeeldeth alſo, that the ſignes and elements of this Sacrament are corporall and materiall; ſo that by theſe wordes, *corporall* and *materiall*, you meane not that theſe ſignes haue a body according to the predicament of ſubſtance. Surely this poore man was aſleepe when hee writ this: for could he be ignorant, that there is no element materiall, which is not alſo a body and a ſubſtance? Hee ſhould haue giuen vs ſome inſtance.

7 They exempt the Euchariſt alſo from the ſeuenth rule, acknowledged by themſelues: for in giuing vs for ſignes, the colour, hanging in the aire, and without ſubiect, they haue left no agreement or correſpondencie of the ſigne with the thing ſignified, which is Ieſus Chriſt our Lord. 1. For the bread hauing no longer any being, there is nothing to repreſent that which S.

Paul, 1. *Corinth.* chap. 10. and the Catechisme of the Councell of Trent, say, is represented in the Supper; to wit, the vnion of the Church in one body, like a loafe of bread composed of many graines. 2. *Item*, these accidents cannot represent, that Christ is the food of our soules, for that they cannot feed the body. We doe not hold it necessarie to the being of a Sacrament, that the bread in the Sacrament should nourish the body: onely we say, that it ought to be fit for food, and to be deliuered for such, no more nor lesse, then that the signe in Baptisme should be fit to wash the body. If any thinke to mend the matter, by saying it is enough that they seeme to be so: wee answer, That the holy signes should not be illusions, or false appearances, but true signes: which constrained *Thomas* the Angelical Doctor, and *Bellarmine*, and *Coeffeteau*, to affirme, that the accidents doe nourish; that is to say, that a man may be made fat with lines, with shapes and measures. But to say that the accidents are changed into the substance of the Priest, were to bring a change more brutish then that of *Transubstantiation*, which is the change of one substance into another; but this were to change accidents into a substance, as if a line might become a horse; or as if the signe of the crosse in the aire should become a garland. Thus doe they wash themselues with inke, and fall from a feauer to a burning ague. Also God neuer wrought any of these great miracles, but for some great good: but how can this fall out for our good, that the bellie should be filled with accidents, and where is there any mention hereof in the word of God?

Thomas in 3. qu. 77. art. 6.
Bellar. lib. 3. chap. 23. §. Ad Secundam.
Species Sacramenti nutrirent si in magna copia sumerentur.

8 They also nibble at the eighth rule, by which they graunt that Sacraments are no Sacraments, but whilst they are in vse; they except the Eucharist, and at this day the Hoste reserued is as well called a Sacrament, as when it is eleuated or eaten by the Priest. Against the old ruled case of the Church of Rome, set downe

in

in the Canon *Tribus Gradibus, Distinct. 2. de Consecrat.* where *Clement* their Bishop ordaineth, *That so many oblations be set on the Table, as will serue for all the people to receiue, that if any of them be left, they be not reserued till the next morning.* The greatest reseruation of them that they vsed, was to carrie them to those that were absent, and that not from the Priests house, who prouided the Hoste, but from the Church, while the faithfull were at the Communion, as *Iustine* teacheth vs in his second Apologie.

Tanta in altario holocausta offerantur quanta populo sufficere debeant. Quod si remanserint in crastinum non reseruantur.

9 The last Maxime remaineth, they acknowledge that Iesus Christ instituted no Sacramēts ill, but when they come to the Eucharist, they doe not hold themselues bound to follow his example: which is more, whosoeuer should doe as Iesus Christ did, 1. without eleuation of the Hoste, 2. without causing the standers by to adore it, 3. breaking and giuing the bread before, saying, *This is my body*, 4. giuing the cuppe to all, 5. speaking in a language vnderstood of all, 6. not speaking of any sacrifice, 7. making all the standers by to communicate, as Iesus Christ did; certainely such a one should bee held for a rebell, an heretike, and an excommunicate person. Coëff pag. 174.

But all these changes which wee produce, are no light circumstances of time, of persons, of which Saint *Augustine* speaketh, *Epist.* 118. wherein the Church may vse an holy libertie; but such as are parts, and of the essence of the Sacramēt, or accompany the essence thereof, and such additions, as that they impeach either the vnderstanding, or participation of the Sacrament; and they adde thereunto actions of sacrifice, and an adoration neuer practised by the Apostles, nor cōmanded by Iesus Christ; to attribute all these changes to the Apostle *Paul*, becausse forsooth he said, 1. *Cor.* 11. *Concerning other things I will take order when I come*, is to diuine very boldly, and to corrupt the Apostles words. For he saith not, that he would change

the institution which himselfe described to them in the same Chapter. Now these seuen points which we haue declared, are not onely additions, but also changes, and direct contrarieties to the institution of our Lord, rehearsed by Saint *Paul*, and such as were borne many ages after the Apostles.

To make short, they make the Eucharist a Sacrament, heteroclyte, and without rule, denying vs that in retaile, which they haue graunted vs in whole-sale, cutting off the common rule, to make place for *Transubstantiation*, which cannot liue vnder the vsuall lawes of Sacraments, nor bee fitted to the definition, nor to the proprieties of the *Genus* thereof.

CHAP. VI.

That the doctrine of the Romish Church destroyeth it selfe, and wrappeth it selfe into infinite contradictions, and how farre humane reason may be hearkened vnto.

THe word of God contained in the holy Scriptures, is the chiefe Iudge of differences in religion, that is, that which can make vs wise vnto saluation, 1. *Tim.* 3. For God forbid that men should be Iudges in Gods cause, or that the religion which God requireth of man, should be put to the discretion of man: or that the interpretation which men bring of the word of God, should be of equall authoritie to Gods word. None but the Law-giuer himselfe can giue interpretation of the Law, which can be of like authoritie with the Law it selfe.

But our Aduersaries, which in other controuersies relie vpon traditions, hiding themselues in the obscu-

rity

ritie of the vnwritten word, here doe change their manner of fight; for being in this point extraordinarily conſcionable, they would ſeeme deſirous to ſtick cloſe to the words of the Goſpel. In this matter wee haue this eaſe, that they come of their owne accords thither, whither in other controuerſies, we haue much adoe to bring them: here then is our labour halfe diſpatched.

The cauſe of this extraordinarie proceeding is, for that they acknowledge their owne ſenſe and reaſon is wholly contrary to them, and that the Hoſte in the Maſſe hath the colour, taſte, and waight of bread, in quantitie and forme not agreeable with mans body: that the Hoſtes doe mould, and waxe hoarie, that vermine breed in it, and that it is a thing which reaſon cannot comprehend, that a humane body ſhould fill no place, and yet ſhould be in a hundred thouſand diuers places, and ſhould be all whole in euery crumme of the bread, ſhould haue length without being extended, and that not onely the body being glorified, but alſo infirme, as Chriſt was when he inſtituted his Sacrament. They heare the very Pagans mocking it, as a brutiſh conceipt. Amongſt others, *Cicero* in his third booke of the Nature of the Gods, ſaith thus; *Thinkeſt thou any man to be ſo madde, as to beleeue that that which he eateth is his God?* And this is that, which at this day eſtrangeth Mahumetans and Infidels from Chriſtian religion, as ſaith the Philoſopher *Auerroes*, An Arabian Spaniard vpon the 12. of the Metaphyſickes, *My ſoule* (ſaith hee) *ſhall hold with the Philoſophers, ſince the Chriſtians worſhip that which they eate.* Which teſtimonies I produce, not to build the truth vpon them, but to ſhew our Aduerſaries, how their doctrine ſcandalizeth the ignorant, and brings Chriſtian religion into reproach.

Being beaten with the haile on this ſide, reaſon failing them, they are driuen to retire into the Scriptures;

tures; where being entred, they thence fight against their sense, and iuiureth their owne reason, beleeuing (as they say) simply the wordes of the Gospel. Thus these Masters, who in other controuersies imploy their reason against the Scriptures, in this imploy Scripture against their reason. In the first, there is rashnesse: in the latter obstinacie: in both error.

But we all will shew in the Chapter following, that the Scriptures fauour them no more, then reason: now let vs see, if they haue cause to renounce reason thus.

All men verily acknowledge, that humane reason is an vncompetent Iudge in heauenly matters, and that the elle of mans iudgemẽt is too short to measure the wisdome of God. God forbid that I should make the truth of Diuinitie subiect to naturall reason, or set reason against faith: I will vse the helpe of no other grounds of naturall reason, then those that our aduersaries themselues admit in this matter; for they all hold, that in this point of the Sacrament, as in all other matters, *that is not credible which contradicteth it selfe:* They hold also, that *when two things are contrary the one to the other, of necessitie the one must be true, the other false:* and that *two Sentences gaine-saying each other, cannot both bee true together.* Our Aduersaries grant this, yea so farre, that they teach, That God cannot make two contradictory things true both together, and that he cannot contradict himselfe. To assault them by these, is not to imploy reason onely, but also their owne confession, and to shew them that they make God a liar, and giue him two willes, that ouerthrowe one another: neuer shall man, bee he beleeuer or vnbeleeuer, perswade himselfe to beleeue that a thing which is, is not, euen while it is; so also we may not thinke that pietie is contrary to reason, shee is not her enemie, but her mistresse: Religion teacheth vs to order our Reason, but not to loose it; the Church is a Schoole of Docilitie, not of brutishnesse, where wee learne

Thomas 1. Quæst. 25. Art. 3. quæ contradictionem implicant sub diuinâ omnipotentiâ non continentur, &c.

Bellarm. lib. 3. cap. 2. §. Alia. Deus potest id omne quod non implicat contradictionem, &c.

learne to be Christians, and doe not leese our being men. In one word, faith doth not make vs blinde, but more cleere sighted, being not against, but aboue reason: principally in this matter, in which not only God doth not command vs to haue our senses in suspition, but also vse our senses to helpe the slowneſſe of our beleefe.

Howsoeuer, by this our Aduersaries giue vs to vnderstand, that in this matter they will speake against reason, and common sense, quitting this place to vs at the first encounter, granting that reason and sense is on our side.

For which cause we should not be abashed, though they wrappe themselues in a labyrinth of absurdities, and incumber themselues with infinite contradictions, whereof we will here giue some examples.

1 They say, that the body of our Lord is greater then the *Species* which containe it; whereupon also it followeth, that that which is contained, is greater then that in which it is contained: that the casket is greater then the reliques: that two are more then foure. Sir *Coeffeteau* casts a mist here, and saith, That the body of Iesus Christ is not in the Hoste, according to the lawes to which other bodies are tied, which fill a place by way of extent; and alleadgeth a supernaturall way, and such as cannot be expreſt, which takes away all proportion betwixt the place, and the thing in the place. But doth he salue the contradiction? doth he shew that this way which cannot be expreſt, can make that that, which doth containe, doth not containe; or that that, which is contained, is greater then that which doth containe it?

Innoc. 3. 4. de Myst. Miss. cap.

Tam magnum corpus sub tam parua forma concluditur.

2 Besides, the length and extent of a body, are all one thing, what a kind of doctrine then call you this, which giueth length to the body of Iesus Christ, without extent; that is to say, length without length, comprizing the length of a mans body vnder euery

crumme of the Hoſte, length vnder that which hath no length? But he brings examples, to ſhew how the body of our Lord is all whole in euery part of the Hoſte. He ſaith, that the whole nature of the aire, is no leſſe in the leaſt part of the aire, then in the greateſt; nor the nature of a man any leſſe in a dwarfe, then in a Gyant: examples vnfit for this purpoſe. For wee ſpeake here of things that haue length, and of bodies which are contained and incloſed in ſomething. To what purpoſe then is it, to bring for example in this caſe, the nature of the aire, or of man; that is to ſay, their eſſence, and their definitions, which are things without length, and not contained: is not this to blot the paper, that they may blinde the reader?

Pag. 187.

3 They ſay, that the body of our Lord is in this place, but not as in a place; as if one ſhould ſay, that a man is in the water, but not as in the water: that hee is in the ſtreet, but not as in the ſtreet. They ſay alſo, That he is in this place, but not locally: as if I ſhould ſay, that a man is on high, but not after the manner of beeing on high: that he is in whiteneſſe, but not after the manner of being white: for all they ſay are meere fopperies, with which they puzzle the people and themſelues. *Item*, they ſay alſo, that the body of our Lord in the Hoſte is long and large, but not as long and large, that it is long and large; and yet hath no ſpace, and yet length and largeneſſe are ſpaces. For example, the ſpace of a field is nothing elſe, but the length and largeneſſe thereof: for *Coeffeteau* is deceiued, to thinke that this word ſpace ſignifieth onely place, ſeeing wee ſay alſo ſpace of time, and ſpace of way or ground; and ſo ſpeake not the common ſort onely, but alſo the learned. If then the body of our Lord be in the Hoſt, it muſt needs haue its ſpace there, ſeeing it hath its length, and yet they ſay it hath no ſpace: adde hereunto, that a body can bee no more without place, then without time; then as for a humane

Thom. 3. parte Quæſt. 76. Art. 5. Ad Secundum dicendum quod locus in quo eſt corpus Chriſti, &c.

That which he alleadgeth out of *Ariſtot. Categ.* is idle, & ſpeakes not of ſpace.

mane bodie to be without time, is not to be: so to be in no place, is not to be at all. It was obiected to mee before, that our bodies shall bee without time, when the heauens shall cease to bee, and that our Lords body which is aboue the heauens, is not in time. All this is false, for in Diuinitie, by this word *Time*, wee vnderstand not onely the measure of the moouing, but also all continuance by succession; and by consequent, the continuance of those things that are aboue the heauens, which is called by the Apostle Saint *Paul*, *The euerlasting time*, 2. *Tim.* 1. 9. The Schoolemen call it *æuum*. *Thomas* 1. *qu.* 10. *Art.* 5.

4 *Item*, they all say, that in the consecrated Hoste, there is greatnesse, but nothing that is great; length, but nothing that is long; *quantitas sed nihil quantum:* and Pope *Innocent* before vttered such contradictions, as can neuer be maintained; either by alleadging the Almightinesse of God (for he neuer contradicteth himselfe) or by other miracles, as by the conception of the sonne of God, or by *Aarons* rod that budded; for in these things there was no contradiction, nor any accident without a subiect. Coëff. p. 192.

5 They say, that the body of Christ is present spiritually, with as much absurditie, as if I should say, a Spirit were present corporally: for as the way is no longer from Naples to Rome, then from Rome to Naples, euen so a Spirit may as well be present bodily, as a body may spiritually: our bodies may be well called spirituall, in the sense in which Saint *Paul*, 1. *Cor.* 15. 44. saith, That our bodies shall be raised vp spirituall, that is to say, (as Saint *Augustine* expounds it, Chap. 12. against *Adimantus*) *wholly subiect to the spirit, free from corruption and death.* But not in the sense in which our Aduersaries take the word *Spirituall*, for *insensible, incircumscribed, without extent, without place, being all whole in euery crumme of the Hoste.* Which like absurditie *Coeffeteau* maintaineth, That the Angels are corporally, when they appeare in borrowed bodies: sure- Coëf. p. 193.

Quod autem spirituale corpus dicit in resurrectione futurum, non propterea putandum est quod non corpus sed spiritus erit sed spirituale corpus omnimodo spiritui subditum sine aliqua corruptione vel morte.

ly it is one thing *to be*, another thing to *appeare*: and a Spirit is not corporally, although he borrow a body: doth a man become yronnie, becauſe he weareth an iron coate? So *Tertullian* in his booke of the reſurrection of the fleſh, Chap. 62. ſaith truely, That angels haue beene vnder humane ſhapes; but he ſaith not, that they became humane or bodily: but ſaith he, *Humanam induerunt ſuperficiem ſalua intus ſubſtantia propria: They put on a humane ſuperficies, their ſubſtance within remaining in its owne nature.*

Sub indumento humano.
A paſſage that Coëffeteau alleadgeth againſt himſelfe.

6 They ſay, that the conſecrated Hoſte, which the Prieſt holdeth vp, is the body of Chriſt; and that the Prieſt breaks this conſecrated Hoſte, and yet doth not breake the body of Chriſt: which is as much, as to grant the premiſſes, and to denie the concluſion: ſo they denie that which they grant. Obſerue here, that the word *Hoſte* ſignifieth a thing ſacrificed, and nothing elſe. In theſe words then, *the Prieſt breaketh the Hoſte*, it is impoſſible to vnderſtand by the Hoſte, the ſhape of bread: for this ſhape cannot be the thing that is ſacrificed to God.

Coëff. p. 196. and 197.

7 They hold alſo, and they haue good reaſon for it, That Chriſt participated of this Sacrament with his Apoſtles; whereof it followes, that our Sauiour Chriſt did eate himſelfe: nay more, that he drunke himſelfe: Since they hold that his body alſo is in the cuppe. So they forge a humane body liquid, and make Chriſt eat himſelfe all whole, though there be no need thereof, and though it bee not needfull for our ſaluation. Sir *Coeffeteau* anſwers very fleightly: he holds that Chriſt drunke his owne body, but hee brings no proofe thereof. And to prooue that Chriſt ate himſelfe, hee brings certaine places of the Fathers miſvnderſtood, to which I anſwere, Chap. 11. After he maintaineth againſt me, that the Church of Rome doth not make the body of Chriſt liquid, and ſuch as may bee drunke, becauſe men doe not receiue it in the proper forme there-

thereof, but vnder the forme of wine. I answere, that when he hath put the body of our Lord vnder what *Species* he wil, yet can it not vnder those *Species* loose its solidnesse; which remaining, how can it be drunke or powred out? As for any profit that wee reape by Christs eating himselfe, hee was not able to bring any. From this very thing ariseth a manifest contradiction; for to say, that the body of Christ was all whole in his stomacke, is to affirme, That that which is within, containeth that which is without: as if the scabberd were in the sword, or the purse within the money: that is to say, that the outward part is within the inner part, and that the outward part is without, and not without. See the Diuinitie of this age, which *Coeffeteau* defendeth thus, by saying, That to bee without and within are differences, which concerne place; wherein hee deceiueth himselfe: for there are things which are within, which are not in place; as the inward parts, which are not *contiguæ*, but *continuæ* to those that incompasse them: for example, a droppe of wine that is in the middest of a full tunne. *Item*, he saith, That these differences of without and within, are conditions that accompanie spaces, which also is false: for our soules are within our bodies, and yet haue no space. He addeth, that the differences of *without* and *within*, are foolishly alleadged in a subiect that filleth no place. This also is false, seeing our soules are said to be *within* and not *without*, and yet fill no place. Doe not they themselues say, that Christ is within the Pixe, yea within the belly of the Rat? why then should it not be said, if Christ did eate himselfe, that Christ was within Christ; so that he is within himselfe, and without himselfe. Is there any drugge strong enough to purge this melancholy humour?

Arist. 4 Phys. cap. 3. & libro 5. ca. 3.

Coëff. p. 85.

8 They acknowledge with vs, that the body of our Lord when hee celebrated the Eucharist, did eate, mooue it selfe, and breathe, was passible, and weake;

and yet they say, hee had at the same time a body vnder the *Species* that could not eate nor moue it selfe, nor breathe, which was impassible, and without infirmitie; so they make the body of our Lord contrary to himselfe: as if I should say, that at the same time a body is all white and all blacke, all round and all square, that is to say, the blacke is white, and round is square, and passible impassible. To accord this discord, for *Coeffeteau* (after *Thomas* and Pope *Innocent* the third) saith, That the body of our Lord was weake and passible vnder the *Species* which hee gaue to his Disciples, but that hee was there impassible. Who would not laugh at this, if it were not a cause that toucheth God? Iesus Christ (say these fellowes) vnder the *Species* was weake, but after the manner of not being weake, hee was passible there, but impassibly. Say also you Doctors, hee was cold, but not after the manner of being cold: he was soft there, but after the manner of being hard. O Spirit of induration! Hee hath good reason then to accuse me wittily, that I could not distinguish betwixt the *thing*, and the *manner of the thing*: betweene being *passible*, and hauing other where an *impassible manner*. Let vs confesse our duties in this point. For how should we discerne the thing, that is to say, being impassible, from the maner of the thing, that is to say, being impassibly, seeing this very being passible, or impassible, is the manner of the thing? or can we apprehend that he saith, that a body may bee passible in it selfe, and haue other where an impassible manner of being? that a body is all round, and all white in it selfe, but hath other where a manner of being blacke, and square? And is not this very matter contrary to the Church of Rome, which holdeth, that Iesus Christ is all in euery part of the Hoste, as the soule is al whole in euery part of the body? Certainly, such a body is not only impassibly, but also altogether impassible; yea Iesus Christ by this doctrine should

Pag.199. Thom.3.qu.71. Art.3.

be

be ſo contrary to himſelfe, that he ſhould bee of leſſe power in the *Species*, then out of them. For the body of our Lord in the *Species* can neither looke with the eies, nor ſtirre the hands, nor goe, nor breathe, nor ſpeake: ſo Ieſus Chriſt ſhould haue leſſe power then Ieſus Chriſt. But marke for your learning good wits. *Coeffeteau* brings the example of *Daniels* companions caſt into the furnace: They had (ſaith he) paſſible bodies, yet God gaue them for that time a manner of being impaſſible. To this I ſay, that if in the fire they had a manner of being impaſſible, they were impaſſible. But the truth is, they were not at all in any manner of being impaſſible, onely God reſtrained the force of the fire. They had no qualitie in them that made them impaſſible, as our aduerſaries attribute certain things to our Lords body, which neceſſarily make an impaſſibilitie; as namely that it hath no place, that it is preſent ſpiritually, that it is all whole in euery corner of the Hoſte.

9 They ſay alſo, that the body of Chriſt in the Maſſe is not bounded, nor circumſcript by place, nor by any thing containing: and in the meane time acknowledge, that euery part of the body of Chriſt is circumſcribed, and hath place. For they ſay, that the body of our Lord is there with all his dimenſions, and with his parts ſcituated in their naturall place: wherof it followes, that the heart of this body is incloſed in the *Pericordium*, and the braine in the Membranes, and ſo the reſt of the parts: contradicting themſelues no leſſe then they, which ſay, That all the parts of the body are apparrelled, but that the whole body is naked: that all the parts of a houſe are of ſtone, but that the whole houſe is of wood. Now that the inward parts of Chriſts body, which they ſay are in the Hoſte, are in thoſe which incloſe them, as in their place, it is manifeſt: becauſe to be in a place, according to *Ariſtotle*, is to bee incloſed by the inward ſuperficies.

perficies of the bodie that immediately containeth it. But the braine of this body, which they say is vnder the *Species*, is inclosed within the inward superficies of the head, which immediately containeth it. Therefore the braine of this body is in a place. Whereof we gather, that when *Aristotle* saith, that it is another matter, for a thing to be as a part in the whole, then to be as in its place; and that the parts are in the whole, not as in their place, but as parts in the whole, he speaketh of parts that are *continuæ*, with those that touch them; as a little aire, or water, in the middle of the aire, or the water; or as a peece of stone or wood, in the middle of a great stone, or a blocke. But he speaketh not of parts, that are but *contiguæ*, as in the world, the earth is in the aire as in his place, and the beanes in the codde, so are many of the inward parts of Christs body: which the silly fellow *Coeffeteau* not vnderstanding, he hath read vs a ridiculous lecture, and worthy of a fooles coate.

4. *Phys. cap.* 3. ἄλλο δὲ ἄλλῳ γίνεται ἓν μὲν διὰ τὸ πρότον ὡς μέρος ἐν τῷ ὅλῳ. πάντων δ' ἁπτομένων τοῦτό τε ἅπτεται καὶ ἐν ἄλλῳ τῷ ὅλως ἐν τόπῳ. What is τὸ ἅπτεσθαι & τὸ συνεχές. *contiguum & continuum are, Aristot.* teacheth, *Physic. lib.* 5. *ca.* 3.

Here *Coeff. p.* 204. & *p.* 40. alleadgeth a place out of 1. *Joh.* which is false, and not to be found in the Greeke.

10 They say that the body of Christ is in the Challice, and not content to make vs drinke flesh, & bones; they tell vs beside, that his body is all whole in euery droppe of the Challice: which was one of the considerations which mooued the Councell of Constance to depriue the people of the cuppe. For *Gerson* which was present at the same Councell, in the yeare 1417. hath written a Booke of the Reasons which mooued the Fathers of that Councell, to make that Law. And among the rest, hee saith, that they considered men might dippe their mustachios in the cuppe when they drinke: whereof it would follow (according to this doctrine, that makes the body all whole in euery droppe) that they should haue Christ all whole sticking in euery haire of their mustachios.

11 They hold that the body of Christ is all whole in heauen, and all whole in the Pixe; and yet notwithstanding, that it is not in the same betweene both: so that

that there is a distance betweene the body of Christ, and the body of Christ, the places being separate, as sir *Coeffeteau* acknowledgeth; and so Christ is lower then himselfe, and higher then himselfe, and separated from himselfe. For if the places bee separated, so are the things that are in the places. What said our Doctor aboue? *To be aboue, or below* (saith hee) *is a difference of place, and with little iudgement doth the minister seeke for difference of place in the body of Christ at the Altar: which filleth no place, and consequently cannot bee aboue or below.* This is built vpon a false ground, that hee saith; to wit, *That the difference of aboue and below cannot be auouched, but of those things which fill a place.* A plaine errour. For the soules that are in heauen, are aboue them that are below on the earth, and one painting is higher then another; and yet neither soules nor painting fill any place. This fellow is but a blockish Philosopher. Pag. 106. & 107.

12 They say, that in the Masse the bread is conuerted into a body, that is already; as if I should say, that Christ had turned water into wine, that was wine already before that conuersion: and this is to wrappe themselues in cõtradictiõs. For it is to say, that the body of Christ was before *Transubstantiation*, & yet neuertheles was not, since it was made in the Masse. And it is no lesse cõtradiction, to make a thing that is already in his perfection, then to vnmake a thing that neuer was: to beget a man already borne, then to kill a man already dead. *Coeffeteau* skippeth ouer one part of this, and maketh a scratch at the other: hee brings three places of the Fathers, the first and third whereof are false, and the second misunderstood, as I will shewe Chap. 20. Afterward, hee brings vs an example of a thing turned into that which was before. The meate (saith he) is changed into the substance of him that is fedde, and yet that substance was before. Which I flatly denie; and hee himselfe beleeueth not. For hee

knoweth well enough, that the meat is changed into a part of flesh and blood, which had no being before: for the meat serueth either to further the growth, or to supply that which the naturall heate hath consumed. A man must play the childe to teach these Fathers.

Coëff. p. 109. 13 They say, that the accidents are without subiect, and in their Latine, that *accidentia non accidunt*: which is as much, as if I should say, *albentia non albent* or, those which eate, doe not eate, or those which liue doe not liue. Also the contradiction is no lesse, to say, *Accidentia non accidunt*, then if they should say, *Substantia non subsistit*: which is, That that which doth subsist, doth not subsist. And *Accidere* in Latine signifieth *to befall* or *happen* to a thing: so *Accidentia non accidunt* signifieth, That that which doth happen, doth not happen: that that which doth befall, doth not befall. And yet vpon this proposition *Transubstantiation* is founded. Sir *Coeffeteau* letting passe that which is something too hard for him, pleaseth himself with a long discourse. He telleth vs, That God can seuer the *Accident* from the *Subiect*; and I tell him, That God cannot lie nor gaine-say himselfe. It stands him vpon therefore to shew vs, that there is no contradiction in this point. Hee bragges also, that the Philosophers are not against him, but wee shall see they are, Chap. 17. I confesse that the *Substance* and the *Accident* are of diuers kindes: but doth it follow thereupon, that the *Accident* can bee without the substance? After he alleadgeth *Auicebron*, *Pythagoras*, and *Plato*, whom he maketh say, That the *Accidents can subsist without the substance*. *Auicebron* is a late Arabian of no authoritie, *Pythagoras* and *Plato* neuer dreamed of any such matter; and the preaching Frier fathereth it vpon them falsely. See yet worse. *God* (saith hee) *the first day created the light of the Sunne, then this light remained without any subiect till the fourth day*: and of this

this he takes witneſſe of *Baſil*, *Nazianzene*, *Theodoret*, and *Damaſcene*. How many faults in a few wordes? God indeed created the light the firſt day, but this light was not then the light of the Sunne, ſeeing as yet there was no ſunne. It is falſe alſo, That this light was without a Subiect: for the whole ſpace from the earth vpward, was the Subiect of the light. For the light, as *Ariſtotle* ſaith, *lib. 2. de Anima. cap. 7.* is the colour of a tranſparent or cleere bodie. It is alſo falſe, that any of theſe Fathers either ſaid, or thought, that this light was without a Subiect: onely they ſay it was without the Sunne. And therefore as many Fathers as he nameth, ſo many lies he telleth. After this fencing in the aire, hee commeth to cloſe, and to anſwer me. He maintaineth that this Propoſition, *Albentia non albent*, implieth no contradiction, becauſe God can reſtraine that which is white, from caſting any whiteneſſe from it. But alas! hee vnderſtands not this word *Albent*, which ſignifieth not in this place, to caſt, or ſend forth whitneſſe; but onely to be white. A little after he pleadeth for vs, confeſſing, that it implieth contradiction, to ſay, That they which eat, doe not eate, becauſe the act herein is compared, he would haue ſaid ioyned with the priuation. How then would he haue no contradiction implied in this propoſition, *Accidentia non accedunt: That which doth befall, doth not befall*, ſeeing that in this propoſition alſo, the act of befalling, is ioyned with the priuation thereof? That which hee addeth, to ſhew that the ſubſtance of the humanitie of Chriſt ſubſiſteth not in it ſelfe, but in the word, is nothing to purpoſe. For when I ſay, That this propoſition, *The ſubſtance ſubſiſteth not*, implieth a contradiction; I vnderſtand by the word *Subſtance*, a complete ſubſtance: whereas our Lords humane nature is not a complete ſubſtance; that is to ſay, is but a part of his perſon.

τὸ γὰρ φῶς οἷον χρῶμα ἐστι τῶν διαφανῶν, ὃ περὶ ἁπλοῦχόν ἐστι διαφανές.

14 They ſay, That the body of Chriſt in the Maſſe,

hath all the dimensions and parts of an humane body, distinct and situated in their natural scituations: afterwards cõtradicting themselues, they say, *There is not so small a peece of the Hoste, where that body is not all whole: then the head is throughout all the Hoste, and the feet likewise: if the head be where the feete are, then Christs head is where his feet be, as *Coeffeteau* acknowledgeth: then is there no distinction of parts. For not to speake of place, but onely of scituatiõ of the parts in their whole, it must needs be that euery part of the body haue a diuers scituation: then can they not be all in one point. Besides, it is a meere monster to imagine that there is any scituation of parts, without diuersitie of place.

Coëff. p. 213. *Christs head is where his feet are.

15. They call the body in the Masse, The consecrated Hoste, and yet they acknowledge that the body of Christ cannot be consecrated at all; much lesse by a man that stands more in need to bee consecrated by Christ: neither can they tell vs, What substance is consecrated in the Hoste; the bread cannot bee consecrated, since it is not any longer. This is reduced into this forme of reasoning. That which cannot bee consecrated, is not the consecrated Host. The body of Iesus Christ cannot be consecrated: Therefore it is not the consecrated Host. Sir *Coeffeteau* answereth to none of these propositions.

16 They say that this Hoste is round, and that is Christ: and yet they will not acknowledge that hee is round. Sir *Coeffeteau* to proque that I take the word Hoste in two senses, saith, That in these words, *The Hoste is round*, this word Hoste signifieth the *Species*: that is to say, the *Accidents* of the bread, roundnesse, whitenesse, &c. which cannot be. For this word Hoste signifieth the thing offered, and sacrificed to God: but the roundnesse and whitenesse of the bread are not the thing that is sacrificed to God.

17 They say, that the body of Christ in the Masse, *is*

quantum & magnum, sed non vt quantum & magnum, is great, but not great: that is to say, that Christ is there, such as hee is, but not as such as hee is. As if a man should say, See a long staffe, but not as long. Would a man think that these fellowes speake in good earnest? or that they doe not laugh in their sleeues at them that beleeue them? Well, Sir *Coeffeteau* takes all this for true. Yet he changeth my obiection, and proueth by examples, that a thing which is thus, or thus, may notwithstanding, not worke as thus, or thus. Who denies it? For I speake not here of working, but of being: and I say, that our Aduersaries affirme contradictions, when they say, This bodie is great, but not as great. Here is no question of the action, nor of the actiue qualities, but of the quantitie, which produceth no action at all.

18 They say that the body of Christ is within the Challice, and the blood with the body; for they beleeue that the blood of Christ doth not issue from the veines; and yet affirme that the Priest doth drinke the blood of Christ. Certainely, to swallow the blood inclosed within the veines, as part of the body, is not to drinke. And although they say, that our Lords blood is vnder the accidents of wine, yet is it also vnder its owne accidents. For it looseth not its owne accidents and nature, which will not suffer that it can be drunke without being mooued nor powred out, without comming forth of the veines.

19 Moreouer, they say, that our Lords blood is shedde in the Masse: and that the Masse for all that is an vnbloodie sacrifice. By their reckoning, there is blood, not bloody: a shedding of blood, not bloody. As if a man should say, whitenesse, which is not white: heat, which is not hot. And although all shedding be a mooving, yet they will haue in the Sacrament, a shedding of blood without a mooving: that is to say, a shedding without shedding blood which is powred

out and yet bougeth not. Yea more then this. The word *Effundere* ſignifieth *Extra fundere*: yet they ſay in this caſe, That *Sanguis effunditur, ſed non extra effunditur*: for it commeth not out of the veines. Nothing but contradictions.

To make ſhort, they ſay, that that which they ſay is not, and yet is, and haue enterpriſed to leade men like Buffloes, and to trie their ſimplicitie to the vttermoſt. A ſtrange hardneſſe, obſtinate in errour, which liketh better to bee at diſcord with it ſelfe, then accord with the truth. In the meane ſeaſon, who is he that waighing theſe things without paſſion, doth not thinke, that in the teaching things ſo prodigious, there is more maladie then errour, that had more need to be purged then better inſtructed. Subtill Doctors, wee beleeue you, that we may not beleeue you.

They haue reaſon then to caſt away reaſon, ſince it is ſo contrary to them, and to refuſe the report of their owne eies, and hands, ſince they will depoſe for the truth.

I am not ignorant with what amplifications they deceiue the ſimple in this matter. They bring vs out other myſteries, as the *Trinitie of the perſons in one ſole diuine eſſence*, and the *Incarnation of the Sonne of God*, hauing two natures in one ſole perſon. High myſteries, and if we beleeue them, contrary to reaſon, which neuertheleſſe we beleeue, being ouercome by the ſole authoritie of the word of God. Wherefore then (ſay they) will wee not beleeue with the like docilitie, the Reall Preſence, and Tranſubſtantiation, though contrary to reaſon? And thence come in the Amplifications of the omnipotencie of God, who is able (as they ſay) to doe thoſe things, though they ſeeme contrary to our reaſon.

To offer to proone this, were to goe from the matter.

To anſwere in order, I ſay that the *Trinitie* and *Incarnation* are high myſteries, which doe ſurmount, but not ouerthrowe our reaſon, which do not contradict

one another, and each it selfe, nor bring in any contradiction at all, saying nothing but that which is expressed in the Scripture. It is not so of *Transubstantiation* full of contradictions, contrary to themselues, contrary to the *incarnation*, and to the word of God, new, not onely in word, but in the thing it selfe, as we shall see in the Chapters following.

That the *Trinitie* is not contrary to Reason, it appeares; For if Reason acknowledge that the Soule is all whole in euery part of the body, That the light of the Sunne is entire in euery place, That the words of an Orator are entire in the eares of euery Hearer; why may it not beleeue that the Diuinitie is entire in more persons then one? Yet are wee not here to looke for an equalitie in all points, but onely some kind of proportion. Especially, since reason it selfe suggests to vs, that things Diuine doe not in height surpasse humane, and naturall things. Indeed humane reason of it selfe doth not attaine to the knowledge of the Trinitie, but when it is reuealed by the holy Scripture, reason doth not onely then subiect himselfe vnto it, but also acknowledge, that it is meet it should be so.

The like is to be said, concerning the *Incarnation*: the soule and the body are two diuers natures, and the one of these, namely the soule, is a nature complete, then when it is separated from the body. Notwithstanding, these two natures vnited make but one person: and reason acknowledgeth all this. Why then, being instructed by the word of God, of the vnion of the Diuine Nature with the Humane; should it not grant it, since it easily conceiues, that diuine things doe surpasse humane.

By this word compleat, I meane subsisting by it selfe.

Consider also, that neither in these mysteries of the Trinitie and Incarnation, nor in any other thing contained in the Scripture, God doth deceiue our senses, as in this imaginarie *Transubstantiation*; for hee is not a God of illusion.

Also

Also these mysteries are necessarie for all men, and haue euer beene beleeued in the Church, and are Articles of the Faith inserted into the Creed. But our Aduersaries themselues confesse, that many, both before, and after the comming of Christ, haue beene saued, without the knowledge of eating Christ with the mouth, or partaking of him in that manner; and that there is not a word of it in the old Testament, nor in the Articles of our Faith.

In very deed, if a quarter of these things, which these Masters forge, were true, their Masse were so miraculous, that the Incarnation were a small thing to it. But the holy Scripture maketh no mention of any miracle in this Sacrament. And Saint *Augustine, lib. 3. de Trinitat. cap. 10.* saith, That there is none, speaking these words of the *Eucharist, Hac honorem habere possunt, vt religiosa, stuporem autem habere, vt mira non possunt*, That is to say, *These things may well be honoured, as religious; not admired as miraculous.* The same Father made a Booke expressely of all the wonderfull things in the Scriptures; where he speakes not of *Transubstantiation*, nor yet of the Eucharist. Whatsoeuer is therein aboue nature, and which the learned Doctors of the former, and of these daies haue admired, is wrought not in the *Species*, but in our soules.

De mirabilibus Scripturæ. Tom. 3.

In the end they shield themselues with the omnipotencie of God, with which they defend themselues, as *Perseus* did with *Medusaes* head, and turne vs into stones, and deprive vs of our sense and reason: we answere, that here is no controuersie of what God can doe, but of what he wil doe: but he will not do things contradictorie, and our Aduersaries say he cannot. There are certaine things which God cannot doe, for that he is omnipotent; which for him to be able to do, were impotencie and imperfection; as to lie, to die, to contradict himselfe: but wee haue shewed, that *Transubstantiation* bringeth in infinite things contradictorie,

Coëff. pag. 224. & 225. dreameth plainely, when he saith, that the thing is miraculous, but cannot be admired as such.

dictorie, makes God to will that, which hee doth not will, and makes him to will that a thing that is, should not bee at that instant while it is. Wee cannot too much magnifie the power of God, but wee ought not to make it contrarie to his truth; nor should wee hold the people in an ignorant credulitie, representing to them the omnipotencie of God, without enquirie after his will. The Errours in the Alcaron may bee defended by the same reason, by saying God is of sufficient power to cause that it should bee so. The power of God is not a retrait of Errours, a hole for idolatrie, a couerture for our fond inuentions, an *vltimum refugium* for the lies that are now adaies heaped together.

What shall I say more? all things wel waighed, we shall find that our Aduersaries abate the power of Christ; seeing they teach, That vnder the *Species* hee cannot stirre himselfe, nor breathe, nor open his eies, which yet are such things, as all men, yea euen the very beasts can doe. Seeing also they inferre him to deliuer himselfe into the hands of a Priest, how prophane soeuer he be, as oft as euer he will mumble fiue words ouer a peece of bread. If the Sunne communicate himselfe to vs, without comming downe from heauen, cannot the true Sonne of righteousnesse communicate himselfe to vs, without presenting himselfe vpon the earth?

This Chapter may then serue to shew that the Reall Presence, and *Transubstantiation*, beleeued in the Church of Rome, is contrary to the truth of God. Let vs now shewe, that it is likewise contrary to his will manifested in his word.

S CHAP.

CHAP. VII.

That the institution of the Lords Supper recited by the Euangelists, and Saint Paul, *is against the Reall and Transubstantiation of the Church of Rome.*

GOd published his Law in the Desart, by the ministerie of *Moses*, who dying, left the conducting of the people to *Iosua* his successour, otherwise called *Iesus*, that is to say, a Sauiour: this *Iesus* brought the people into the land of Promise. All this to figure, that the Law leads vs to Iesus Christ our Sauiour, who brings vs into the promised heritage: for the Law is a Schoolemaster to Christ, and all the Ceremonies of the Law looke towards him, as shadowes, whereof he is the substance, and types whereof hee is the truth. One of the most solemne Ceremonies of the Law, was the eating of the Passeouer, instituted at their departure from the Bondage of Egypt, then when the Angel of the Lord passed through Egypt, slaying all the first borne, sauing in those houses where the doore posts were spinckled with the blood of a Lambe. This was to figure, that the Iudgement of God spareth them onely, who haue their consciences sprinckled with the blood of his sonne, who is the true Lambe of God, and who hath set their soules vnder the shadow of his death, and intercession.

After this, the people of Israel celebrated this deliuerance from yeare to yeare, eating euery family a Lambe, which was called the Lambe of *Pasques*, that is to say, Passeouer; for that it was a memoriall of the

Angels

Angels passing ouer, who destroying the Egyptians, spared them.

This Ceremonie being a figure of the death of Christ, might endure but to his death, these shadowes were to vanish at the appearing of the light of the Gospel: for this cause Iesus Christ, seeing himselfe ready to suffer, to burie this noble Ceremonie with honour, would celebrate it the last time among his Disciples. But immediately after, hee did institute for them another Sacrament, in which he willeth, that among the faithfull bread should be broken, and eaten; and a cup distributed in remembrance of him, and to shew forth his death till he come.

The institution of this Sacrament is set downe in the 26. of *Matthew*, the 14. of *Marke*, the 22. of *Luke*, and in the first Epistle of Saint *Paul* to the Corinthians, chap. 11. Wee will repeat all the words, not as the Doctors of the Romish Church doe, who often repeat to the poore people these wordes, *This is my body*, without producing the words that goe before, or those which follow, which serue for the exposition thereof. Saint *Matthew* in his 26. Chapter, and 26. Verse, saith thus: *And as they did eate, Iesus Christ tooke bread.* He saith that *Iesus Christ tooke bread*: and in this our Aduersaries and we agree. The Gospel addeth, *Iesus tooke bread, and after hee had giuen thankes he brake it.* Here beginneth the difference, for our Aduersaries say, that consecration is wrought by repeating these words, *Hoc est enim corpus meum.* And wee say, that it is made by the action of giuing thanks, or blessing the bread. Indeed Saint *Paul*, 1. Cor. Chap. 10. calleth this prayer a blessing. *The Cuppe of blessing, which we blesse, &c.* Also it was the ordinarie vse of Christ, to blesse the bread before he did distribute it: as in the multiplication of loaues, *Luke* 9. verse 16. *He tooke the fiue loaues, and looking vp to heauen, he blessed them and brake them.* The other Euangelists reciting

the ſame ſtory, in ſtead of *bleſſing*, ſay, that hee *gaue thankes*: whereby it appeares, that this action of giuing thankes, was a bleſſing, which is the true conſecration of bread. For who can denie, that the bleſſing of the Sonne of God ouer his creatures, is ſufficient to ſanctifie and conſecrate them; ſeeing that in common weales, the prayer of the faithfull man ſerues to ſanctifie the meat ſet before him; as ſaith Saint *Paul*, 1. *Tim.* verſ. 4 and 8. 2. Shall not the prayer of Chriſt, which in the miracle of multiplying the loaues, had the vertue to ſanctifie the bread, haue as much vertue in this Sacrament?

Coëff. vpon this place, maimeth *Tertullian*, alleageth *Cyprian* falſely, and *Chryſoſtome* to no purpoſe.

And Sir *Coeffeteau* who maintaineth that conſecration is made by theſe words, *This is my body*, and ſaith, That he hath the expreſſe words of Chriſt for him: yet brings not one word, which ſaith, that conſecration was not wrought by the prayer. And theſe wordes, *This is my body*, make againſt him; for they ſignifie, that that which Ieſus Chriſt then held, was his body already, and not that it ſhould be ſo preſently after the words. They are words ſignifying, that which is, not making that which is not. So when God created the light, he did not ſay, *This is light*, but hee ſpake in the Imperatiue moode, *Let there be light*. For theſe words, *This is light*, had not beene conuenient to bring forth light, but to ſignifie that it was already. So if Ieſus had intended by theſe words to haue made bread become his body, he would haue ſaid, *This ſhall be my body*, and not *This is my body*. 4 And although the word of God were ſilent herein, who will not of himſelfe acknowledge, that in the conſecration of the bread, it is better to ſpeake to God, then to the bread? But what if the bleſſing bee vpon the bread, as *Coeffeteau* labours to proue, and we denie not, doth it follow, that in this bleſſing Chriſt ſpeakes to the bread?

Pag. 238, 239.

It is more meet to attribute the holineſſe of this Sacrament, to the prayer and bleſſing of Chriſt, then

to

to certaine fillables, and a mumbling of wordes by roat, vnto the which neuertheleſſe, it hath pleaſed our Maſters, the Popes, to adde and intermingle certaine of their owne, which are not in the Goſpel: as theſe words, *Enim*, and *Elevatis oculis in cœlum:* and theſe words, *Myſterium fidei*, which they adde vnto the words that conſecrate the Challice: none of which may be omitted without mortall ſinne. God hath not tied his power to fillables, nor doth he giue efficacie to certaine ſounds of wordes, but to faith conforming it ſelfe to his inſtitution. To binde the powers either celeſtiall or infernall, by characters, or by the vertue of words, is a Science differing from Diuinitie. So in Baptiſme, where we vſe the words of Chriſt, the ſanctifying vertue proceedeth, not from the words, but from the inſtitution of God. Beſides, our Aduerſaries which hold that conſecration is not made, except the Prieſt haue intention to conſecrate, ſay before they are ware, That the power to conſecrate is not in the words, but in the intention, ſince the Prieſt by altering his intention, maketh the words to bee without effect, and taketh away their power. For although *Coeffeteau* ſay that the intent of the Prieſt is requiſite, as a neceſſarie condition, and not as an efficient cauſe; yet for all that, ſtill the vertue of the wordes is ſubiect to the Prieſt, ſeeing they worke not, but according to his intent.

The anncient Doctors depoſe here for vs, for they place the power of Conſecration in prayer. *Iuſtine Martyr* about the end of his ſecond Apologie, *We receiue with the action of Thankes-giuing the conſecrated meate bleſſed by prayer.* Saint *Auguſtine* in his 3. Booke of the Trinitie, Chap. 4. ſaith, *Wee call that the body and blood of Ieſus Chriſt, which we receiue for the health of our ſoules, being taken from the fruits of the earth, and conſecrated by myſticall praier.* And *Gregorie* the firſt, Biſhop of Rome, in his ſeuenth Booke of Epiſtles, Epiſt.

Corpus Chriſti & ſanguinem dicimus illud quod ex fructibus terræ acceptum, & prece myſtica conſecratum, &c.

piſt.63, telleth vs, That the Apoſtles did conſecrate the oblation onely by prayer.

And the ancient Doctors take *Innocation* and *Conſecration* for all one. So *Theodoret*, *Dial.*2. brings in an hereticke ſpeaking the language of the Romane Church, in theſe words, *The ſignes of the body and blood of our Lord, are other before the innocation of the Prieſt, then after, when they are changed.* But the true Chriſtian anſwereth him, *Thou art taken in the webbe thou thy ſelfe didſt weaue, for the myſticall ſignes depart not from their nature, no not after conſecration.* Where he calles that cõſecration, which a litle before he had called innocation. *Origen lib.*8. *contra Celſum*, after he had ſaid That wee *eate the bread ſet before vs:* addeth that *by Prayer they are made a body, which is a certaine holy thing.* I am aſhamed of the expoſition that the Monke *Coeffeteau* makes, who page 240. and 241. ſaith, that theſe words, *This is my body*, are called a Prayer, becauſe they are pronounced by and after a Prayer. By that ſame reaſon, the night may be the day, becauſe it followeth the day; and ſo winter may be ſummer, and death life, for theſe things follow one another. To be ſhort, Pope *Innocent* the third, in his third Booke of the Myſteries of the Maſſe, holdeth, That Chriſt did not conſecrate by theſe words, *This is my body:* but that he conſecrated by his diuine power, before he vttered theſe words, *This is my body:* but that the Prieſt now a daies cõſecrateth by the vertue of theſe words, (that is to ſay) doth not that which Chriſt did. It is a Pope that affirmeth this, who they ſay, cannot erre in matters of faith. Wherefore then are they now departed from his opinion? Sir *Coeffeteau* anſwers, that the Pope ſpake therein, not as a Pope, but as a particular Doctor, and that his writings ſo conſidered, are of no more waight, then another mans. For all of them hold, that the Pope, ſpeaking as Pope, cannot erre in matter of faith. Whereupon I demand, how chance, ſeeing

ἀλλὰ μὴν εἰσι πρὸ τῆς ἱερατικῆς ἐπικλήσεως. ἐπὰν δὲ γένωνται τὰ μυστικὰ σύμβολα τῆς εἰκείας ἐξίστανται φύσεως. μένει γὰρ ἐν τῇ ἰδίᾳ σώματι γεγενημένοις διὰ τὴν ἐυχὴν καὶ χάριν τε.

See *Chriſtoph. de capite Fontium*, who ſaith in his Preface, that *Innoc.*3. and *Catharin*, and *Biel*, and *Godfrie*, are of the ſame opinion.

*Pag.*244.

seeing the Pope erred not as Pope, but as a Doctor, the Pope did not correct the Doctor? How chance the Pope consulted not with himselfe, as well as the Doctor with himselfe? How chance, hauing written in his studie, where he was as a man, he did not cause himselfe to be carried forth-with into his Popes chaire, that he might change his opinion? Surely, if this perfection, that he cannot erre, bee tied to the Popes chaire or gowne; it followeth, that when the Pope putteth off his gowne, hee putteth off his wisdome. And that in his bed, where he is a man, he may be an hereticke, and worse then himselfe. Furthermore, how shall the people discerne this nice distinction, seeing that how soeuer the Pope write, he will alwaies be beleeued? Besides, what is this Pope, whom *Coeffeteau* condemneth? It is euen he that first forged this word *Transubstantiation*, and made this conceited monster bee taken for an Article of a Councell. But let vs returne to the Text of the Gospel: Saint *Matthew* addeth, *He tooke bread, and when he had giuen thankes, he brake it.* Hee saith that Christ brake the bread; for hee that saith Christ tooke bread and brake it, saith plainely enough, that he brake the bread. But the Doctors of the Romish Church oppose themselues to this, and say that the Priest breakes not bread, but that it is the bodie of Christ. And yet in the meane time, they themselues acknowledge, That the body of Christ cannot be broken, because it is impassible. VVhat shall we say to this, or rather what shall we not say? These people tell vs, That that which the Priest doth in the Masse, is the very action which Christ did among his Apostles. But the Gospel saith, That Christ *broke bread:* and yet they hold, That the Priest breakes no bread, but the body of Christ. Yea after they haue said, That it is the body of Christ, which is broken in the Masse; if you aske whether the body of Christ can be broken by the Priest, or no: they confesse, it cannot be broken. O

Coëff. *p.* 246. confesseth that the Priest doth otherwise then Christ did: but he saith, that therein he followeth the motion of the holy Ghost, who inspireth him.

spirit

spirit of astonishment! VVere it not enough for them to oppose themselues to the Gospel, by denying that bread is broken in this Sacrament, without telling vs for aduantage, That it is the body of Christ which is broken; and yet neuertheless, grant it cannot be broken? Thus they fall, whether we beleeue them, or beleeue them not.

But to helpe these Masters, wee intreat them to tell vs freely, VVhether the Priest when hee breakes the Hoast, beeaketh any thing, or no? They answere, yes: aske what it is that is broken? they answere, the accidents of bread, which fraudulently they call *Species*. These accidents are the roundnesse, colour, taste, breadth of bread, but no bread. And this is yet worse, for they say, the Priest breakes the Hoast, and that hee breakes nothing but the accidents of bread. VVhereof it followes, that the accidents of the bread, are the Hoast, that is to say, a thing sacrificed for sinnes, the price and redemption of our soules.

Also in this they contradict the holy Scriptures themselues, and common sense: the Scripture, for the Gospel saith, That *Christ broke bread:* & S. *Paul*, 1. Cor. 10. *The bread which we breake, &c.* then not colours, & tasts of bread without bread. Secondly themselues, for the Councell of Rome vnder *Nicholas* the second, prescribed *Berengarius* this confession, That the body of Christ is truely broken in the Sacrament. VVherfore doe they tell vs, that there is nothing broken, but the *Species* of bread? Thirdly, common sense, in breaking to vs colours, tastes, waights, and breadths, &c. O steady hands, subtil Anatomie, that can yeeld vs peeces of tastes, bits of colour, and morsels of breadth, but nothing that is broad. VVhat booteth it Saint *Paul* to be rapt into the third heauen, and to haue heard vnspeakable things, since in saying it is bread which is broken, he hath declared himselfe to haue small skill in this subtill learning. The principall matter is, that

he

he tels vs, *The bread which we breake, is the communion of the body of Christ:* whereby it appeares, it is no fraction of Accidents and apparances of bread: for such a breaking, is not the communion of the body of our Lord.

Finally, I beseech the Reader, as he loues his owne saluation, to consider the exposition which *Coeffeteau* and his companions bring of these words, *This is my body which is broken for you:* and of Saint *Paul*, who saith, the 1. Cor. 10. *The bread which we breake.* For *Coeffeteau* saith, That in these places, Christ and Saint *Paul* attribute to the thing signified, that which is done to the signe thereof. VVhere is now their conscience? For when we say, that in these words, *This is my body*, the name of the thing signified, is giuen to the signe, what complaints make these fellowes thereupon? VVhat execrations doe they vse? And yet in these words that follow, *which is broken for you*, they themselues approoue that same figure, and say, that which belongeth to the signe, is attributed to the thing signified. *Pag. 247.*

But here a long ranke of errours chained together, discouereth it selfe. Our Aduersaries hold, That the Masse is a sacrifice for the Redemption of soules: and the Canon of the Masse affirmeth it.

Hoc sacrificium laudis pro se suisque omnibus pro redemptione animarum. Bellarm. Lib. 1. cap. 12. §. Secundum.

Also they hold, that breaking is one action of the Sacrifice, and that that which is broken in the Masse is Sacrificed. A little aboue I made this argument, which *Coeffeteau* could not apprehend, nor answere to.

That which is broken in the Eucharist, is sacrificed therein:

Bread is broken in the Eucharist:

Therefore *bread is sacrificed in the Eucharist.*

Nam in mysterio Eucharistiæ fractio idem est quod immolatio, siue oblatio.

The conclusion is impious: so therefore in one of the propositions, not the second, for that is from the Gospel, which saith, That *our Lord brake bread:* therefore the first, which certainely is one of the worst heresies

of the Church of Rome. And ſeeing *Coeffeteau* confeſſeth, that Chriſt brake but bread, and that this breaking was no action of the ſacrifice, let him of all loues, doe ſo much as ſhew vs, where we may finde in the Goſpel, that breaking, which he ſaith was an action of the ſacrifice, and who was the firſt author of it. And in a word, whether that which Chriſt did, be the breaking which the Prieſt vſeth now a daies, or no.

From this ſteepe downe-fall, they fall into another breake-necke: for hauing ſaid, that it is not bread which is broken, but the *Species* of bread, without bread; and as *Coeffeteau* ſaith, a quantitie of bread, but not bread: they ſay by conſequent, That the Prieſt ſacrificeth colours, taſtes, and meaſures, ſince that which is broken in the Maſſe is ſacrificed: ſo that the Maſſe ſhall be a ſacrifice of taſtes and colours. All this without colour, beyond reaſon, and quite contrarie to the word of God. For the death of Chriſt is our onely propitiatorie ſacrifice, the onely price of our redemption.

Here Coëff. in ſtead of anſwering, tels vs what he beleeueth.

To meet with theſe difficulties, his Holineſſe by his Apoſtolicall authoritie bethought himſelfe to correct the Goſpell, for therein the breaking of the bread goes before theſe words, *This is my bodie*, as the text ſheweth, and Pope *Innocent* the third acknowledgeth in his fourth booke of the myſteries of the Maſſe, *cap.6.* but now contrariwiſe the Prieſt breakes the Hoaſt after theſe words: For theſe Doctors perceiue well, that if they ſhould breake before theſe words, they ſhould be conſtrained to confeſſe they had broken bread, and by conſequent, that they had ſacrificed nothing but bread ſince the breaking of the Hoaſt, is an action of the ſacrifice: by this change then they accuſe Chriſt, for ſacrificing nothing but bread. And Sir *Coeffeteau* ſtops our mouths by ſaying, that he is perſuaded he followed the motion of the Holy Ghoſt in this change: ſo may all impieties be defended. But the motions of the ſpirit

Quibus illud videtur obſiſtere quod prius fregerit quam dixerit, Hoc eſt corpus meum.

Pag.246.

ſpirit of Chriſt, doe not contrarie his ordinance: and how ſhould he haue the ſpirit of truth, that is attyred like a lyer? As for the changes, which he ſaith we alſo haue brought into this Sacrament, becauſe wee admit women thereunto, and the people, and doe not celebrate after ſupper, and read a chapter before, I anſwer, that women, the people, the time, the chapter, are not parts of the Action, as breaking of the bread is. Now we ſpeake here of changes in the action of the Sacrament. *Pag.* 253.

I haue ſeene a Ieſuite, who feeling himſelfe galled, would needs correct the Text of the Goſpel, and turne it thus: *Ieſus tooke bread, and after he had giuen thanks, he brake and gaue*, in ſtead of *brake it*, and *gaue it*, becauſe this article *it*, cannot bee referred but to the bread. This tranſlation if it haue any ſenſe, ſignifies the ſame thing, as if the article were added; and although we receiue it, doth not auoyd the difficulties here propoſed. This is to fight againſt a Lyon with a Feſcue, to repulſe ſo many ſtrong Arguments with ſuppreſſing one onely Article: as if a man would blow away lightning with the wind of his hatte. Alſo all the French Bibles publiſhed by the Doctors of Louaine, approoued by the Ieſuites, and that of Maſter *Benedict* tranſlates it as we doe, *He brake it, he gaue it*. Coëff. p. 254. reiecteth Monſieur *Benets* Bible.

There are others that doe worſe, and ſay that the Euangeliſts haue not kept the order held by Chriſt, but haue ſet the conſecrating words after the fraction, which ſhould haue gone before. In the which, beſides contradicting Pope *Innocent*, alleadgeth before, they marre the market. Yet more, for ſo they acknowledge, That that which Chriſt broke, is called *bread* by the Euangeliſts, for all that conſecration went before. Surely there is nothing ſo perplexed as lying, and nothing ſo aſſured as the truth. It here breakes out of all ſides. Alſo is not this to promiſe themſelues too much of the credulitie of the people, to perſwade them,

them, that the Doctors of this age knowe better how, and with what order Christ instituted this Sacrament, then Saint *Matthew* that was present, or Saint *Paul*, Saint *Marke*, or Saint *Luke*, which saw and heard the Apostles, and were inspired by the spirit of God to write. If any Euangelist haue not followed the order of the time, that may bee perceiued by comparing him with the other Euangelists; but here where all the Euangelists agree, who dare be so rash, as to presume to alter any thing, or to hope that he shall be beleeued, rather then all the Euangelists? Surely this is to serue themselues with the vncontrollable priuiledge of the Church of Rome, and a master-like disposition, to leape beyond the barriers of the Gospel.

Now let vs follow the course of the Gospel: *Mathew* addeth:

He tooke bread, and brake it, and gaue it to his Disciples.

Could he haue said more plainely, that Christ gaue bread to his Disciples, notwithstanding the Church of Rome against so expresse words, holdeth, that the Priests doe not giue bread? What can there bee more opposite? It will not serue the turne, to say it is called bread before consecration, for the Sacrament is not giuen to the Communicants till after consecration; no not in the Masse. And so did Iesus Christ likewise, as Pope *Innocent* acknowledgeth: *Non est credibile quod Christus prius dederit quam consecrauit. It is not to bee beleeued, that Christ gaue before he consecrated.*

De Myster. Missæ. lib. 4. cap. 6.

Pag. 256.

See then my argument, to which *Coeffeteau* answereth not at all: but he answereth to that I neuer said.

That which Iesus Christ gaue to his Apostles was bread:

But it was after Consecration that Christ gaue it his Apostles:

Therefore *after Consecration it was bread.*

The first proposition is taken out of the Gospel, *He tooke*

tooke bread and gaue it. The ſecond is auowed by Pope *Innocent* and the whole Church of Rome, and is accordingly practiſed in the Maſſe; whence alſo ariſeth a like argument.

That which our Lord gaue was bread, as the Goſpel ſaith:

But the Apoſtles did eate that which our Lord gaue:
Therefore *the Apoſtles did eate bread.*

As Saint *Paul* alſo ſaith three times, one after another: 1. Cor. 11. *As oft as ye ſhall eate this bread, &c.* Theſe arguments are ſo ſtrong, that *Coeffeteau* durſt not denie any of the Propoſitions, nor once come neere theſe Syllogiſmes.

Now I beleeue it will be eaſie to knowe, why theſe Maſters doe neuer rehearſe to the people theſe wordes of the Goſpel, that witneſſe, *That Chriſt tooke bread and brake it, and gaue it to his Diſciples*, but cloſely couer them behind the hangings, being contrary to their *Tranſubſtantiation*, and whereby they bring themſelues into a thouſand contradictions.

With like fraud, as ſoone as wee rehearſe theſe words, preſently to put vs from that, they flappe vs in the mouth with the words following; *This is my body:* for the words following doe not giue the lie to thoſe words which went before. Therefore, as it is true, that that which he gaue them, was his bodie; ſo it is alſo true, that that which he brake, and gaue them, was bread. Were it not better now by much, to produce the whole ſentence to the people, and ſee how theſe two may be true together; to wit, that it was bread which Chriſt gaue, and yet that it was his body, then to ſeeke to make the following wordes ouerthrowe the former, or elſe to wreſt them by vnlawfull figures, and violent explications? How theſe two things may be true together, and be eaſily accorded, we will now ſhew, ouer and aboue that which is ſaid in the ſecond Chapter.

The Goſpel then addes, that Chriſt ſaid to his Diſciples:

Take: Eate.

1 Hee ſpake to his Diſciples, not as the Prieſt doth, who ſpeakes to the bread. 2 Hee ſpake alowd, the Prieſt mumbles ſoftly: Becauſe (ſaith *Coeffeteau*) they that ſtand by are not alſo full of reſpect. 3 He ſpake in a language vnderſtood of them that ſtood by, not as the Prieſt, who ſpeakes of purpoſe not to be vnderſtood. And their principall Doctors teach, That it is expedient the people ſhould not vnderſtand it. 4 He commanded all that were there to communicate, ſaying, *Take, eate.* Contrariwiſe, the Prieſt ordinarily eateth alone, &c. without any communicants, and oftentimes without ſo much as any ſtanders by, and yet he ſpeakes in the plurall, *Accipite & manducate ex hoc omnes: Take ye, and eate ye all of this.* With no leſſe mockerie, then if hauing inuited friends to dinner, I ſhould ſay to them, take, eate, and ſet nothing before them: or as if when I dine alone, I ſhould ſay, my maſters eate merrily of this good cheere.

Pag. 258.

It will not ſerue the turne, to reply, That the Prieſt doth but recite the words of Chriſt: for this Sacrament was inſtituted by Chriſt, not onely to haue his words recited, but alſo to haue his actions followed. To recite the words of Chriſt, and to doe contrarie: to ſay after him, *Take*, and to preſent nothing to bee taken, is to pronounce his owne condemnation, and to make his owne proceſſe. But of this Errour, which transformeth the communion of the faithfull, into an action of one man alone, and a common Supper into a priuate Maſſe, I will ſpeake exactly Chap. 21. where alſo, *Coeffeteaus* and other mens reaſons ſhall be examined.

Tibi gratias agens benedixit, fregit, dedit Diſcipulis, dicens,

It is alſo very remarkable, that in the Canon of the Maſſe, in this point, the Prieſt neuer ſpeakes of himſelfe, but onely recites the wordes that Chriſt ſpake,

Take

Take yee, eat ye all of this: and that he said, it was his body. *accipite & manducate ex hoc omnes, hoc est enim corpus meum.*

Hereupon I inferre, it is one thing to doe, another thing to recite that which another doth: one thing to giue battaile, another thing to rehearse the order of a battel. It is one thing then to recite the words of Christ, by which he did consecrate, another thing to consecrate. Also if I say that God said, *Let there bee light*, and so he made light; will it follow, that when I recite these words, I may produce light? & if I should graunt our Aduersaries, that Christ saying, *This is my body*, transubstantiated the bread into his body, will it follow, that by the reciting of the words of Christ, *this is my body*: the like *Transubstantiation* should be made? But if as Pope *Innocent* hath taught vs (and it is the truth) Christ did not consecrate by these words, *This is my body*, how much lesse can the Priest consecrate, by reciting the wordes, by which Christ did not consecrate?

Christ indeed said, *Doe this*, but he did not say, *Recite that I did this*. And the Priest doth not pronounce Christs words, as he pronounced them; for hee spake them demonstratiuely, but the Priest vttereth them by way of rehearsall, and as an Historie. I know well, wee had need to rehearse often to the people, the institution of this Sacrament, but it should be done out of the Sacrament, that the people may come to this table instructed in the storie of the Gospel. For this Sacrament is an imitation of Christ, not a recitall of his words and actions: it is to doe as he did, not to report what he did. And so doe wee in Baptisme, where the Minister doth not rehearse our Lords words, nor tell vs that Christ said, *Goe teach all nations, baptizing them in the name of the Father, &c.* But he himselfe saith, *I, baptize thee in the name of the Father, &c.* And therefore it is apparant, that *Coeffeteau* wrote after dinner, when he said, The Sacrament of Baptisme is administred Pag. 261.

ſtred by the reciting of Chriſts words.

Bellar. lib. 2. de Miſſa cap. 11. Illa verba non diriguntur ad inſtruendos auditores, ſed ad elementum conſecrandum.

And this is to be maruelled at, how the Prieſt can ſay he ſpeakes it to the bread, to tranſubſtantiate it; for be it the bread had vnderſtanding to vnderſtand him, yet ſurely to ſay Chriſt ſpeakes to the bread, is not to ſpeake to the bread. Yet the Canon of the Maſſe ſaith nothing elſe, and ſimply recites the words of Chriſt. But let vs goe on with the words of the Goſpel, Ieſus Chriſt addes:

Take, eate, this is my body.

Coëffeteau paſſeth ouer the reſt of this chapter very ſleightly.

The vnderſtanding of theſe words, dependeth principally vpon the explication of this Pronowne demonſtratiue *This:* wee ſay that by this word *This*, Chriſt meant that which hee held. Now our aduerſaries and we are agreed, that hee held bread when hee pronounced this word *This:* for they hold, that *Tranſubſtantiation* is not yet made. Then it is bread, and by conſequent this word *this*, ſignifies this bread which I hold: and theſe words, *This is my body* are as much, as *this bread is my body.*

Our aduerſaries expound theſe words, *This is my body* otherwiſe, and ſay that this word *this*, ſignifieth, *vnder theſe acoidents:* and hereupon I ſummon the conſciences of the moſt obſtinate, to iudge, whether expoſition is leſſe forged, and more naturall. Ours, who ſay, that *this* ſignifies that which Chriſt held: or that of our aduerſaries, who ſay, that *this* ſignifies vnder this, or vnder theſe *Species.* But admit theſe foure litle words were wholy theirs, were it ſufficient to ſuſtaine a cauſe ſo deſperate; againſt which, the word of God, and the analogie of faith, the examples of the Apoſtles, and their owne proper ſenſe and reaſon, doe fight? and whom will they heare, ſince they neither heare God, nor themſelues? They graunt, that ſenſe and reaſon are for vs, and faine, that they will hold themſelues to the word of God, which neuertheleſſe they wring and wreſt by violent expoſitions, and without

without example of the like: for turne ouer all the leaues of the holy ſcripture, and all prophane writings, and ſee if you can finde *this*, ſignifying *vnder theſe Species or accidents.* And *Coeffeteau* with all his ſubtiltie was not able to bring one example. *Pag. 162 &c.*

Thus theſe Maſters hold them to the holy Scriptures. But how if wee prooue, that in ſeeking to flie from our expoſition, they fall into it; and in reiecting it, eſtabliſh it: like to Rowers, which come to vs, when they turne their backes: for they ſay, that *This is my body*, ſignifieth *vnder theſe Species is my body.* But enquire what it is, which was vnder the *Species*, when Chriſt ſaid *This*: they cõfeſſe, that it was as yet bread, which is the ſame which we maintaine againſt them. So that whether they are afraid to be led, thither they come; to wit, to confeſſe that this word *This*, ſignifies, *this bread*: for this is our principall difference.

Wherfore ſome latter commers, thinking to be more ſubtill, ſay that this word *This*, ſheweth nothing that is preſent; but ſomething that ſhall bee made afterwards: as if a man about to make a line, or a circle, ſhould ſay, *this is a line, or a circle*: and that the ſignification of this word *this*, could not be knowne till the fiue words were ended.

But *Bellarmine* acknowledging their folly, barreth their dice, and iuſtly reprehendeth them, ſaying, That it is an abſurd thing to thinke, that a man ſhewing ſomething, in ſaying *this*, ſhould ſhew nothing preſent. Hee anſwereth alſo to that which they ſay; that *this* ſheweth, nor ſignifieth nothing, till the words be ended: for ſaith he, *Pronownes demonſtratiue ſhew ſomething certain, euen before the words following be ended.* To which wee adde, that in euery finite enuntiation (ſuch as this is) the ſubiect euer ſignifieth ſomething certaine, before the Attributes be pronounced: and it is not here, as in drawing a line, for he that ſaith, *This is a right line*, before it bee drawne, doth not ſhew any thing that hee hath before him; but Chriſt, when he ſaid *this*, held ſomething in his *Bellar. lib. 1. de Euchar. cap. 11.*

hand, which hee shewed his Apostles. Moreouer, hee which saith, *This is a right line*, before it bee drawne, speaketh improperly, and saith that is, which is not as yet: but our Aduersaries will not endure any figure, or improprietie of speech in these wordes, *this is my body*: howbeit, in effect they wrest these wordes, and giue a sense of them without sense, yeelding dreames in stead of figures: whether by this word *this*, they vnderstand *vnder this*, or *vnder these Species*: whether by this word *is*, they vnderstand *shall become*, or *shall be transubstantiate*: or that they will that this word *this*, signifies an *individuum vagum*, that is to say, a new nothing. Surely, all this is farre from the simplicitie of the Gospel, and these disagreements can be no testimonies of the truth.

2 *De Consecrat. can. Timorem. Non videtur quod ante totius formæ prolationẽ fiat transubstantiatio. Ad hæc dico quod per hanc dictionem Hoc, nihil demonstretur.* And a little after, *Quæro qualiter per dictionem nihil significantem fiat transubstantiatio? Idcirco sacerdos verba non profert significatiuè quia non posset ea verè proferre: mentiretur enim si dicere: Hoc est corpus meum.*

Therefore I conne the Doctors Canonists thanke, who haue glosed vpon this decree, to whom also *Coeffeteau* ioyneth himselfe; who in their second distinction of consecration, perceiuing well, that no interpretation that could be brought of this word *this*, would fit their *Transubstantiation*, thought it better to say, That this word *this*, signified nothing; making themselues prudently ridiculous; for they had rather make the Reader laugh, then vndergoe any exposition to their own preiudice: so that they say, the Priest doth not pronounce the words with signification. These Masters, so subtill Aduocates of the Papacie, and whose glosses are so authentical, confesse plaine enough, that these words, *This is my body*, are contrary to their *Transubstantiation*, since they can find no other meanes to hinder their power to hurt, but by taking from them all signification: since their exposition could not helpe them, they would bee sure it should not hurt them.

This very glosse reiecteth them, who by *this*, would haue the body of Christ signified; for (say they) *Transubstantiation* is not made, till the forme, that is to say, the words of consecration be wholy pronounced. And Cardinall *Bellarmine* saith, This demonstration should be false, and disputeth against it in his Chap. 11. in his

§. *Hæc explicatio*

first

firſt booke of the Euchariſt, beſide it would be an abſurd repetition to ſay, *This is my body*, ſhould ſignifie, *My bodie is my body*. In the midſt of this diſcord, they all accord to make Chriſt a lier in ſome faſhion or other, making this word, *This is my bodie*, to be but halfe true, for they all holde, that there were two things in the hands of Chriſt, when he ſpake theſe words, to wit, his bodie, and the *Species* of bread, whereof it followes, that theſe words are true, but of the halfe of that he held: & if he had ſaid, *This is not my body*, having regard to the other halfe of that he held, to wit, the *Species* of bread, hee had alſo ſpoken the truth.

The Errour being thus diſcouered, we muſt now maintaine the truth, we ſay then, that this word *(this)* ſignifies this bread, for that Chriſt by this word *(This)* meant that which he held: but our aduerſaries grant vs, that as yet he held bread. Secondly, & by this word *(this)* we cannot conceiue any thing, but that which he gaue his Apoſtles: but the goſpell aſſureth vs, that he gaue thē bread. Thirdly, to conclude, little childrē that haue but learnt the elemēts of grammer, know that this pronoune (*this*) is ſet for a nowne, which nowne is drawne from the preſent action, or the words going before, if any doe goe before. But in all the words, which goe before in the Goſpell, there is no other nowne but bread. Then this pronoune (*this*) ſignifies this bread, and by conſequent the ſence of theſe words, *This is my body*, muſt bee, *This bread is my body*. And ſo doth *Gerſon* expound it. Fourthly, which is more, *Bellarmine*. lib. 1. *Eucha*. cap. 10. having vndertaken to refute this interpretation, yet could not forbeare, but muſt needes confeſſe, that *Eſt minus abſurda quam Cæteræ*, it is the leaſt abſurd of all. Fiftly, and if our Lord Ieſus Chriſt, Iohn. 6. called his body bread, and our aduerſaries thought it not ſtrange, why ſhould they thinke it ſo ſtrange for him to cal the bread his bodie. Sixtly, beſides, as wel the auncient Doctors, as alſo the proper Canons of the Church of Rome, doe ſo interpret theſe words, and ſay, *That the bread is the body of Chriſt*, *Irenæus lib. 4. cap. 34. The bread which was bleſſed by thank ſgiuing, is the body of*

Gerſon. contra Floretum. lib. 4. Dicēdum eſt quod Hoc demonſtrat ſubſtantiam panis.

Panis in quo gratiæ actæ ſunt, eſt corpus Chriſti.

* *Panis, quem fregit Dominus, deditque discipulis, est corpus Domini.*
Panem suum corpus appellans.
Panis est corpus Christi.

Christ. S. Ierome in his epistle to Hedibia: That bread which our Lord brake, and gaue his disciples, is the bodie of our Lord. And *Tertullian. lib. 3. contra Marcionem. cap. 19 Deus in Euangelio panem corpus suum appellat, God in the Gospel calleth the bread his bodie. Saint Cyprian. lib. 1. epist. 6.* saith the same, that *our Lord called the bread his body.* And the Canon *Qui mãducat, dist. 2 de Consecrat.* saith the very same in so many syllables: *The bread is the body of Christ.* Seuẽthly, yea Sir *Coeffeteau* himself commeth to it, though with grumbling, saying pag. 121. that in the new Testament, the bread and the wine are the body and blood of our Lord. Therefore, whereas pag. 105. he declaimes against this propolition, *This bread is my body*, he sets himselfe against the Church of Rome, and all the ancients, and himselfe.

This being now obtained, that these words, *This is my body*, must be thus translated: *This bread is my body*, it rests to know how, and in what sence these words can bee true, *This bread is my body.* Our aduersaries themselues bring vs to it, being constrayned by the truth.

Bellar. lib. 1. cap. 1. Hæc sententia, hic panis est corpus meum, aut accipi debet tropicè, vt panis sit corpus Christi significatiuè, aut est planè absurda & impossibilis.

The Glosse vpon the Canon *Timorem*, before alleaged saith, that *the bread is not the bodie of Christ.* And *Bellarm.* saith, that these words, *The bread is the body of Christ*, be not taken figuratiuely, they are absurd and impossible, and they say true; for the body of Christ cannot be of bread. Since then the bread cannot be the body of Christ in substance, it must be in some other manner.

Now in what manner it is, Christ teacheth vs, adding immediatly after, that it is *in a Remembrãce of him*: for the remembrances and representations are oftentimes called by the name of that which they represent. And since the question is here of a Sacrament, the bread must bee the bodie of Christ in some other manner, agreeable to a Sacrament: but the nature of Sacraments is to be signes and seales, representing and exhibiting that which they signifie: for which cause these signes and seales are ordinarily called by the name of that which they signifie, as saith Saint *Augustine* in his 23. *epistle to Boniface. The Sacra-*

ments

ments take the name of that which they signifie. The bread then is the bodie of Christ sacramentally, and taketh the name of the body of Christ, as being a sacred signe, or a Sacrament of the body of Christ. And this exposition is so cleere, and so naturall, that *Bellarmine*, speaking against the exposition of those, who are called *Lutherans*, in his 19. chapter of his 3. booke, saith, that the words of the Gospell, beare well the exposition of the *Caluinists* (for so it pleaseth him to terme vs) but no waies that of the *Lutherans*. All the ancient Doctors follow the same exposition. *Tertullian lib. 4. Contra Marico. cap. 40. Hoc est corpus meum, id est, figura corporis mei, This is my body, that is to say, the figure of my body.* And *lib. 3. cap. 19. God hath giuen the bread this prerogatiue, to be the figure of his body. Saint Augustine contra Adamant. cap. 12. Our Lord made no doubt to say: This is my body, when he gaue the signe of his body.* The same father, epist. 23. *ad Bonifac.* sheweth at large, how, and in what sense, *The Sacrament of our Lords body is after a fashion*, for so he speaketh. *The body of our Lord, and saith, that it is the body of our Lord.* Euen as when Easter approcheth, we say, to morrow is the Passion of our Lord, & on Sunday we say, this day the Lord was raised againe, not because Iesus Christ died, and rose againe that day, but (saith he) because of a certaine resemblance, that these dates haue to the day of the Passion and Resurrection: *Theodoret dial. 1.* expoundeth these words thus: *This is my body, and this is my blood*; the Lord gaue the signe the name of his bodie! & a little after, *he called the signe his blood.* And so *Maximus* the Scholiast vpō *Denis* in the Ecclesiasticall *Hierarchie* speaking of the Sacrament, these things (saith he) are signes, & not the truth, what needes any more. The Church of Rome her selfe in her Glosses vpon the Canon: *Hoc est, dist. 2 de Consecrat.* speaketh thus: *The holy Sacramēt, which truly representeth the flesh of Christ, is called the body of Christ, but vnproperly. And therefore it is so called after a fashion, not according to the truth of the thing, but by a signifying mysterie; we shall see more of this in its place. chap 20.*

Hæc verba necessario inferunt, aut veram mutationem, vt volunt Catholici, aut Metaphoricam, vt volunt Caluinistæ, nullo autem modo sententiā Lutheranorum admittunt.

Corporis sui figuram pani dedit. Non dubitauit dicere, Hoc est corpus meum, cùm signum daret corporis sui.

τὸ συμβολον τοῦ τῶν σώματος τυθήκειν αἷμα. Σύμβολα γάρ εἰσι καὶ οὐκ ἀλήθεια.

Dicitur corpus Christi impropriè, vnde dicitur suo modo, non rei veritate, sed significante mysterio.

Here our aduersaries crie like men ouercome, and say, we bring in figures at our pleasure. I hope to satisfie euery man desirous of the truth, and not resolued to erre, when I shall shew, that our Aduersaries in declaiming against a *Metaphor* easie, naturall, and frequent in the Scripture, and founded vpon the nature of the present Action, doe in the meane time forge a great number of vnusuall and prodigious figures; and that Christ doth thus expound himselfe, and Saint *Paul* after him.

Now we will shew, that this is the ordinarie language of the Scriptures, leading the Reader as it were by the hand, through all the other Sacraments, to see if it be not an vsuall thing, that the Sacraments, or sacred things, do take the name of that which they signifie.

CHAP. VIII.

That the holy Scripture speaking of Sacraments, hath accustomed to giue the Signes the name of that which they signifie.



Circumcision, the Passeouer, the Arke of the Couenant, the Rocke that gaue water in the desart, and the Sacrifices were sacred signes, or Sacraments in the old Testament; but Baptisme, & the Supper of the Lord, are Sacraments in the new Testament. If we find then, that in all these Sacraments, the holy Scripture calleth the signes by the name of the thing signified, no man may thinke it strange, that Christ in this Sacrament speaketh after the same maner; *Circumcision* is called the *couenant with God*, Genesis, 17 *This is my couenant which you shall keepe betwixt me and you, that euery male among you shall be circumcised.* Now that the word Couenant must be taken here for the signe of the Couenant, the line following sheweth;

where

where God in ſtead of *couenant*, ſaith, *the ſigne of the couenant. And it ſhall be for a ſigne of the couenant betwixt you and me.* And here *Coeffeteau* ſtumbleth fowly, ſaying page 270. that by Couenant, wee muſt vnderſtand Commandement: for neither Circumciſion nor Baptiſme are a ſigne of the Commandements of God, but of his Promiſes. So is the *Lambe of the Paſſeouer* oftentimes called the *Paſſeouer*, becauſe it did figure the paſſing ouer of the Angel, whereof wee haue ſpoken in the beginning of the ſeuenth Chapter, Exod. 12. v. 11. and 21. 2. Chron. 30. v. 15. Matth. 26. v. 18. &c. Here Sir *Coeffeteau* correcteth vs, and would perſwade vs, that Exod. 12. 11. the Hebrew Text doth not ſay, That the Lambe is the Paſſeouer; but that it is the Statute or Ordinance of the Paſſeouer. How comes he to know thus much, ſeeing he cannot reade Hebrew? Certainly hee hath borrowed ſome mans helpe, who hath mocked him. For there is no ſuch thing in the Hebrew Text, but *Peſah hu l'adonai*, (that is to ſay) this is the Paſſeouer of the Eternall, or to the Eternall. What a boldneſſe is it, to preſume to correct the Hebrew Text, when you cannot reade it? to preſume ſo to falſifie the Scriptures. In the ſame ſenſe, the *Arke*, the ſigne of the preſence of God, is called God, and the King of glorie. *Dauid*, Pſalme 24. ſpeaking of bringing in the Arke into Ieruſalem, ſaith, *Lift vp your gates, O you doore-poſts.* So 1. *Samuel* 4. when the Arke was brought into the Campe, it was ſaid, That *God was come into the Campe.* So the Rocke, whence the waters iſſued in the wilderneſſe, is called *Chriſt*, 1. Cor. 10. becauſe it was a figure of Chriſt. As the whole Text requireth, and Saint *Auſten* acknowledgeth, *Qu.* 57. *lib.* 3. *in Leu.* where, after he had ſaid, *That the thing that ſignifieth is wont to be called by the name of the thing that is ſignified*, hee brings theſe examples; *The 7. eares are 7 yeares, and the Rocke was Chriſt.* Saint *Paul* ſaith, *he ſaith not the Rocke ſignified Chriſt, but as if it were that indeed, which it was not in ſubſtance, but in ſignification.* For *Bellarmine* is groſſely deceiued, to thinke that S. *Paul*, in ſaying, That *the Rocke was Chriſt*, meanes, that Chriſt

Soleet res quæ ſignificat eius rei nomine quam ſignificat nuncupari. Sicut ſcriptum eſt ſeptem ſpiræ ſunt ſeptem anni.

——Hinc eſt quod dictum eſt Petra erat Chriſtus. Non enim dixit Petra ſignificat Chriſtū ſed tanquam hoc eſſet quod vtique per ſubſtantiam non hoc erat ſed per ſignificationē. Ib. l. c. 11. §. 11. lad.

Christ is called a Rocke: if this were the meaning of Saint *Paul*, it should be translated thus; *Christ was the Rocke*, and not as all the Bibles of our Aduersaries translate it, *The Rocke was Christ*: neither would hee haue said that *Christ was the Rocke*, but that *he is the Rocke*: for he is euer a fundamentall Rocke of the Church.

And wee must needes greatly condemne Saint *Pauls* words, for acknowledging that this word Rocke is to bee vnderstood properly, and of a very Rocke, out of which the waters flowed. For Saint *Paul* bringeth in this place three figures of the Old Testament to apply them to the New; to wit, the Cloud: the passage through the Red Sea: and the Rocke, out of which the waters flowed. If then the words Cloud, and Sea, are to be vnderstood properly, and of a very Cloud, and a very Sea, as it is cleere, and our Aduersaries acknowledge, wee must by the same reason say, That the Rocke whereof he speaketh, is a very stone, and materiall rocke, and not a figuratiue word, as *Bellarmine* and *Coeffeteau* his Disciple would haue it.

Now this Rocke was called spirituall, because the signification of it was spirituall. And no man may thinke it strange, that Saint *Paul* saith, *This rocke followed them*: For the riuers that flowed out of this Rocke, followed the people a long time. So the sacrifices are called sinnes, Osea, 4.8. 2. Cor. 5. 21. for that they witnesse the sinnes of the people. So Baptisme is called a Death and Buriall, Rom. 6. 4. & Coloss. 2. 12. and *the washing away of our sins*.

Yea euen before the fal of *Adam*, there were two trees, the one whereof was called *the tree of life*, because it was a signe and memoriall to *Adam*, that so long as he obeyed God, he should enioy life. The other, *the tree of knowledge of Good and Euill*, because it was a signe and memoriall to him, that if he disobeyed God, he should know by Experience, what difference there is betwixt Good and Euill, betwixt felicitie which he then enioyed, and misery, into which he should cast himselfe headlong. Hee that would recite all the like kind of speeches, out of the matter of the Sacrament, should be long in common matter.

As

As when Christ calleth himselfe *a vine. Iohn.* 15. *The dore of the sheepefold. Iohn.* 10. *See Gen* 41. *The.* 7. *eares, are* 7. *yeeres,* and *Ezech.* 37. *The bones are the house of Israel.* And not to goe farre, see the like in this verie matter, in the Apostle S. *Paul* 1 *Corin.* 10. who saith, *That the bread is the communion of the body of Christ,* although the bread be not the very Communion with Christ, but the Sacrament of this Communion. And a little after he saith, that *we are one bread, because we are al represented by the bread;* and our vnion in one bodie, like the vnion of many crummes in one lumpe of bread which is more. Our aduersaries who in the exposition of these words, *This is my body,* reiect the figure by which the signes, called by the name of the thing signified, admit of it, in the words following, *which is broken for you,* and say, that to be broken, is attributed to the body of our Lord, because the signes of his body, that is to say, the *Species, are broken,* as *Coeffeteau* also telleth vs pag. 247. that Saint *Pauls* saying, *we breake bread,* attributeth that to the thing signified, which is done to the signe, where is the conscience of these men, which thunder and lighten against a figure, which a little after they are constrained to admit in the same place? what would we more? Behold presently after these words: *This is my body,* a like kinde of speech, when Christ saith, *This cup is the new Testament in my bloud,* in stead of, *This cup is the Sacrament, or holy signe of the couenant:* for who knoweth not, that neither a cup, nor that which is in it, is the couenant of God.

By all this it appeareth, that instead of being abashed, for that Christ hath called the bread his body, and the cup his testament, or couenant, we should rather be abashed, if he had spoken otherwise, for he had departed from the ordinarie stile of Gods spirit. Especially seeing Christ expounds himselfe by and by after, as we shall shew chap. 9. Moreouer beside example and custome, reason would haue it so, for is there any thing more naturall to the Sacramentes, then the Sacramentall wordes? In an action, that is a figure to vse a figure conformable to the

Christ is called a Rocke: if this were the meaning of Saint *Paul*, it should be translated thus; *Christ was the Rocke*, and not as all the Bibles of our Aduersaries translate it, *The Rocke was Christ*: neither would hee haue said that *Christ was the Rocke*, but that *he is the Rocke*: for he is euer a fundamentall Rocke of the Church.

And wee must needes greatly condemne Saint *Pauls* words, for acknowledging that this word Rocke is to bee vnderstood properly, and of a very Rocke, out of which the waters flowed. For Saint *Paul* bringeth in this place three figures of the Old Testament to apply them to the New; to wit, the Cloud: the passage through the Red Sea: and the Rocke, out of which the waters flowed. If then the words Cloud, and Sea, are to be vnderstood properly, and of a very Cloud, and a very Sea, as it is cleere, and our Aduersaries acknowledge, wee must by the same reason say, That the Rocke whereof he speaketh, is a very stone, and materiall rocke, and not a figuratiue word, as *Bellarmine* and *Coeffeteau* his Disciple would haue it.

Now this Rocke was called spirituall, because the signification of it was spirituall. And no man may thinke it strange, that Saint *Paul* saith, *This rocke followed them*: For the riuers that flowed out of this Rocke, followed the people a long time. So the sacrifices are called sinnes, Osea, 4.8. 2. Cor. 5. 21. for that they witnesse the sinnes of the people. So Baptisme is called a Death and Buriall, Rom. 6.4. & Coloss. 2.12. and *the washing away of our sins*.

Yea euen before the fal of *Adam*, there were two trees, the one whereof was called *the tree of life*, because it was a signe and memoriall to *Adam*, that so long as he obeyed God, he should enioy life. The other, *the tree of knowledge of Good and Euill*, because it was a signe and memoriall to him, that if he disobeyed God, he should know by Experience, what difference there is betwixt Good and Euill, betwixt felicitie which he then enioyed, and misery, into which he should cast himselfe headlong. Hee that would recite all the like kind of speeches, out of the matter of the Sacrament, should be long in common matter.

As

As when Christ calleth himselfe *a vine, Iohn.15. The dore of the sheepefold. Iohn.10. See Gen 41. The.7.eares, are.7. yeeres,* and *Ezech.37. The bones are the house of Israel.* And not to goe farre, see the like in this verie matter, in the Apostle S. *Paul* 1 *Corin.*10. who saith, *That the bread is the communion of the body of Christ,* although the bread be not the very Communion with Christ, but the Sacrament of this Communion. And a little after he saith, that *we are one bread, because we are al represented by the bread;* and our vnion in one bodie, like the vnion of many crummes in one lumpe of bread which is more. Our aduersaries who in the exposition of these words, *This is my body,* reiect the figure by which the signes, called by the name of the thing signified, admit of it, in the words following, *which is broken for you,* and say, that to be broken, is attributed to the body of our Lord, because the signes of his body, that is to say, the *Species, are broken,* as *Coeffeteau* also telleth vs pag.247. that Saint *Pauls* saying, *we breake bread,* attributeth that to the thing signified, which is done to the signe, where is the conscience of these men, which thunder and lighten against a figure, which a little after they are constrained to admit in the same place? what would we more? Behold presently after these words: *This is my body,* a like kinde of speech, when Christ saith, *This cup is the new Testament in my bloud,* in stead of, *This cup is the Sacrament, or holy signe of the couenant:* for who knoweth not, that neither a cup, nor that which is in it, is the couenant of God.

By all this it appeareth, that instead of being abashed, for that Christ hath called the bread his body, and the cup his testament, or couenant, we should rather be abashed, if he had spoken otherwise, for he had departed from the ordinarie stile of Gods spirit. Especially seeing Christ expounds himselfe by and by after, as we shall shew chap.9. Moreouer beside example and custome, reason would haue it so, for is there any thing more naturall to the Sacramentes, then the Sacramentall wordes? In an action, that is a figure to vse a figure conformable to the

action? Which answereth a childish obiection of *Coeffeteau* saying that in like sort the *Marcionits* might expound these words, *The word was made flesh*: for there was no question of a Sacrament in that place, and therefore a Sacramental manner of speaking, was not there agreeable, which is more in this manner of speech, there is not onely an agreement with the matter, but also a profit, for by it we doe not onely learne the resemblance of things signified with the signe, but also the vniting of the one with the other (that is to say) that God doth not onely by these signes represent to our eyes, but also present to our faith, the grace which they signifie, as Saint *Paul* witnesseth, that *The bread which we breake, is the communion of the body of Christ. 1. Corin.* 10. which also stoppeth the mouth of another cauill of Sir *Coeffeteau* who bestoweth pag. 276.277. to prooue that the presence of a thing, may well stand with the nature of the signe thereof, for whom would he refute, who knowes not that a mā may be neere his owne counterfeit. But this no waies concerneth the matter of this Chapter where we speake not of the presēce nor absence of Christs body, but of the phrase of the holy Scripture, & the expositiō of these words, *This is my body.*

But of all the examples aboue alleaged, that which most offends our aduersaries, is that which is drawne from the very words of the institution of the *Supper. This cup is the new Testament in my blood*, for they feele in themselues that there is nothing more conuenient, then to receiue the same manner of speech in the distribution of the one kind, which is in the distribution of the other. But if they should confesse, that the cup is called the new Testament for that it is a holy signe of the new Testament, the consequence of the stile would carry them to the same interpretation of the other words, *This is my body.* Therefore least they should bee reduced to this necessitie, they haue enterprised with great audaciousnesse, and with as much absurditie, to maintaine strongly, that the bloud of Christ, which they say, is in the Challice, is the testamēt or alliance with Gods properly, and that without any figure. And

here

here we assault them with many arguments, which they can neither auoide, nor beare. 1 For Christ said, the Testament was in his blood, as being founded vpon, and established in his blood, for that is all one, *Then it is not the blood of Christ.* 2 An alliance or Testament is a contract, but a contract is either a relation or an action, but the blood of Christ is a substance. 3 And the couenant with Christ, was already before the institution of the supper. The supper therefore is not the couenant with Christ. Sir *Coeffeteau* maketh head against this, but with blasphemy: *It is false (saith he)* that the couenant with Christ was before the institution of the supper. For here the question is of the couenant, solemnly made betwixt God and the Church, with the promises on both parts and the outward signe of this couenant which was made no where else, but in the supper: a word with you Doctor: Is not Baptisme a Sacramēt of the new Couenant haue we not therein the promises on both parts (to wit) repentance and forgiuenesse of sinnes, as Saint *Marke* saith, 1.6. repentance, which is that we promise to God; forgiuenesse of sins, which is that God promiseth vs, powring on of water, which is the outward signe of the cleansing of our soules. Now baptisme was instituted, & had beene administred by the Apostles, before the institutiō of the supper. Therfore the couenāt with God was before the institution of the supper S. *Iohn* Baptist & other Saints, that liued in Christs time, and died before him, were they without the couenant of the son of God. But I pray you, where about in the institution of the *Supper*, wil *Coeffeteau* find the promises on both parts, so plaine as in baptisme? Away then with the brutish blasphemie of this *Doctor*, that tels vs the couenant with God, was not formally made but in the last *Supper*, as if it had beene till then without forme. Adding to till vp the measure of impietie, that this couenant being instituted, and formally made in the *Supper*, was confirmed on the Crosse, as if Christ had beene put to death for the supper, and the ratifying thereof, whereas indeede the supper was instituted for the passion of

That the Cup is not the couenant nor testament of God sacramentally.

p. 28.

Christ, that is to say, to shew forth his death till his comming. 4 Moreouer behold Saint *Mat.* which saith, that *This blood is the blood of the new Testament.* But as the roabe of *Alexander* cannot be *Alexander* himselfe: so the blood of the new Testament, cannot be the new Testament. And that euen by Sir *Coeffeteaus* exposition, who saith, that the bloud is called the Testament, because it is imployed for the establishing of the Testament. p.285.

It followeth then, that the bloud is not the new Testament. For the end and the meanes to attaine thereto, are diuerse things. 5 And seeing they hold that Christ is all whole in the challice, why should the bloud bee the couenant with God, rather then the bodie? 6 What a monstrous speech is it to call *Iesus Christ* a Testament or a couenant, seeing this couenant is betwixt Christ and vs. 7 And if one of the parties that make the couenant, may be called the couenant, why may not we also aswell bee called the Testament or couenant? And how would our aduersaries laugh at that? can they bring any one place of scripture, or of any Author, where *Iesus Christ* is called a Testament. 9 No more can it be said, that, that, which is in the cup, is the Testament of *Iesus Christ*, in the sence, wherein they take the word Testament for an instrument, or authenticall writing: for a peece of written parchment is not a couenant, which remaineth whole, though that be torne in peeces. But this Testament is a couenant, as the Greeke word διαθήκη importeth. As also the Iesuit Doctors of the Vniuersitie of Louaine acknowledge in the Bible, who translate these words: *This Cup is the new couenant in my blood.* 10 And such a Testamēt is visible, but the blood, which (they say) is in the Cup is inuisible. 11 Besides, a Testament, take it in what sence you will, is not the Testator himselfe, nor part of the Testator: but the blood which (they say) is in the cup, is Christ himselfe, or part of Christ: then is it not the Testament of Christ. The same man may well be both the redeemer, and the price of the redemption, when he offereth himselfe for the ransome of another man, cannot be both the Testament, and the Testator, 1. *Cor.* 11. 25.

because

becauſe he makes not himſelfe; for if the Teſtator were this Teſtament, when hee makes his Teſtament, hee muſt needes make himſelfe. Beſides, by this meanes a man ſhould become Parchment, or the articles of a contract. What is it to admit of ſuch monſters in religion, but to make it a receptacle of monſters and bug-beares? And yet this is the diuinitie of our Aduerſaries. 12 I would alſo, that they which teach, that the blood of Chriſt in the Cuppe, is the Teſtament of Chriſt; and that Chriſt celebrating his holy Supper, made and inſtituted the newe Teſtament, ſhould tell me, in the faith and fidelitie of Doctors, Whether the Prieſt at this day, maketh or inſtituteth the new Teſtament, or no? If he doe make it, how is it that the Teſtament of Chriſt is made ſo many times, ſince a Teſtament can bee made but once, except it bee changed. Or if (as ſome of them ſay to eſcape) the Prieſt doth not make the new Teſtament, but onely an application, or reiterated imployment thereof; It will follow, he doth not that in the Maſſe, which Chriſt did in the Supper, and that there is as much difference betweene the holy Supper of Chriſt, and the Maſſe, as there is between a contract, and the vſe of a contract; and as betweene the making of a Crowne, and the imployment thereof: that is to ſay, betweene coyning of money, and buying with it, which are vtterly diuers. 13 Wee are alſo to conne Sir *Coeffeteau* thankes, that pleades our cauſe, furniſhing vs with a place out of Exodus, 24. where *Moſes* powring out blood, ſaith, *Behold the blood of the couenant that the Lord hath made with you:* Euen ſo then, as the blood was not the Couenant with God, but a ſeale and Sacrament of the Couenant: in like manner, when Chriſt ſaid, That the Cuppe which he gaue was the new Teſtament, it appeareth, that the Cuppe is not the new Teſtament in ſubſtance, but a Seale and Sacrament of the new Teſtament. Here I know not to what purpoſe, Sir *Coeffeteau* would make vs to beleeue, that wee beleeue, That the old Law had the truth, and the new onely the figures thereof; whereas contrariwiſe, we hold, that as the blood of beaſts, powred out

Pag. 280.

Pag. 281.

by *Moyses*, was truely blood: so the wine presented by Christ, was truly wine, both of them figures of our Lords blood. And the blood of beasts, though it were truely blood, yet was it not the true blood, which is the price of our redemption. This praise is due to the blood shed vpon the crosse. Indeed the Apostle, Heb. 9. after he had spoken of the death of the Testator, applies thereunto forth-with this place, Exod. 24. shewing that the blood powred out by *Moyses*, leadeth vs directly to the death of our Lord, but not to the Eucharist, whereof hee speaketh not in all the Epistle: although his chiefe matter bee to speake of the prerogatiues of the new Testament aboue the Old. Doubtlesse he would not haue omitted this bodily eating, nor the sacrifice of the Masse. 14 What needs any more? let the Reader acknowledge the force of the truth, which wringeth a testimony out of the mouth of her Aduersaries. For Sir *Coeffeteau*, *page* 82. saith, That that which is in the Cuppe is called the newe Couenant, because it is the signe and outward marke thereof. It is not then the Couenant it selfe: for now we are agreed. To what purpose is it for him to sweat so in his greate, when at the last he yeelds of his owne accord?

Being thus ouerthrowne, they cannot make vs quit a truth so cleare, and so well prooued; to wit, that *The cup is the Couenant with God*: for it is a Sacrament, signe, or memoriall done in remembrance of Christ: or as *Coeffeteau* saith, the signe and outward marke thereof; and by consequent, that these words in the line going before, *This is my body*, must haue the like exposition, to wit, That it is the Sacrament, or holy signe of the body of Christ. And this followeth the ordinarie style of the Scriptures, and the nature of the present action, as wee haue here shewed.

And here Philosophy vncalled, commeth to the succour of the truth. For it is a generall rule, without exception, that whatsoeuer may be simply attributed to a subiect, is either the *Genus* or the *Species*, or the *Difference*, or the *proper adiunct*, or some *accident* thereof. But in this

this Enuntiation, *The wine or the blood is the new Testament*, this word *Testament* is neither *Genus* nor *Species*, nor the *proper adiunct*, *&c.* of the Cup, nor of that which is within it: then it cannot be simple, and without figure attributed to it. We must then substitute in stead of this figuratiue speech, a categorical enuntiation without figure, and say, *This Cuppe is the Sacrament or memoriall of the Couenant*: for then the attribute will bee an accident of the Cuppe. We say the same of this enuntiation, *This bread is my body.*

Here Sir *Coeffeteau* will needes play the Philosopher, but with the losse of pietie. He denies, that the rule which I set downe is true in those propositions, in which the effect is explicated by the cause: as in this same, *The blood of Christ is the price of our Redemption*: and he saith, *To bee the price of our Redemption, is neither the Genus nor the Species, nor the Difference, nor the proper adiunct, nor any Accident of Christs blood.* But that hee might not offend the Reader, he hath stollen in the word *Properly* vnder an. *&c.* Wretched man, that durst denie that it is proper to the blood of Christ, to bee the price of our Redemption. To what then shall we giue a part of this glorie? to the supererogatorie sufferings of the Monkes, to the *Agnus Dei's*, and holy Graines? Shall Cardinall *Bellarmines* new Gospel, which saith, That the *Saints are after a certaine manner our Redeemers*, bee receiued rather then the word of God? which saith, That *there is no saluation in any other, but in Christ: and that there is no other name vnder heauen, by the which we may be saued.* Act. 4. 12. which saith, *That we haue redemption by his blood.* Eph. 1 7. that *God reconcileth all things to himselfe, by him hauing made peace by the blood of the crosse.* Coloss. 1. 20. that *his blood clenseth from all sinne.*

Pag. 289.

Coeffeteaus blasphemie.

Lib. de Indul. cap. 4 *sub finem. Non erit absurdum si Sancti viri redemptores nostri aliquo modo esse dicantur.*

It is false also, that in this proposition, *The Cuppe is the new Testament*, the effect is argued by the cause; and all that *Coeffeteau* chattereth in this matter, is not Philosophy, but Pedanterie, out of their Couent.

CHAP.

CHAP. IX.

That these words, This is my body, *is cleerely expounded by the words which followe: where also is entreated of the Communion vnder both kinds.*



Now let vs shew, that the Exposition which we haue brought, is not ours, but Christs himselfe, and his Apostles. For as we haue seen our Aduersaries finely passe ouer that which goeth before, so shall we see them, with the like fidelitie, dissemble that which followeth. Christ then after hee had said, *This is my body*, addeth, 1. Cor. 11. 24.

Which is broken for you.

These words should be read all with one breath, *This is my body which is broken for you*: But our Aduersaries in their declamations in their chaire, conceale these latter wordes; for they foresee well what may be said. Doe not you perceiue Christ speakes of a body which is broken? But the body which you pretend to eate in the Masse, cannot be broken. And herehence they can finde no meanes to vnwrap themselues, but by establishing figures, which they would seeme to abhorre. For they say, that here this word *broken* signifieth, *sacrificed*, but sacrificed without being *broken*. Coef. 292.

They say indeed, that the body of Christ is broken vnder the *Species*, and then they would bee vnderstood cleane contrarie: for they will haue it, that the *Species* are broken, but not the body of Christ; and yet behold the very words of Christ formally contrary, which say, that it is his body which is broken. Whereby it appears, that Christ did not speake of any breaking of his body, as then

then done in the Eucharist, but of that which he should suffer the next day vpon the Crosse, speaking of that which was to be seene after, as if it had beene present. As *Iohn.*10 15. *I giue my life for my Sheepe:* because he was to giue it a little while after. And Saint *Paul.*2.*Timo.*4 *I am now offered vp, because his martyrdome approached,* which is confirmed by the Canon of the masse: and by the bible of the Church of Rome, which hath translated it in the future tence: *Pro vobis Tradetur*, shall be deliuered for you.

It will not serue the turne, to say, that these words, *my body is broken for you*, are true both in the Eucharist and vpon the Crosse. For this verbe *Frangitur is broken*, cannot bee both the present tence, and also the future: neither can this breaking be a doubtfull word, seruing for two purposes. For the breaking of our Lords body vpon the Crosse, is altogether different from that which they would haue in the Supper, the one is with piersing, wounding, paine, shedding of blood, parting of that which is continued in the Masse: there is none of all this in the breaking of the Host. Therefore this word *Frangitur* cannot in this place signifie both the one and the other. As for *Chrysostome*, who saith, that Christ suffered in this *Sacrament* (a thing which the Church of Rome beleeueth not) we shall see Chap.20. that our aduersaries falsifie the place. Let vs goe forwards. Iesus Christ addeth:

Coëff. p.292.293.

*Homil.*24. *in* 1. *ad Cor.*

Doe this in remembrance of me.

I said before, that nothing can be the remembrance, or commemoration of it selfe: for who could indure him that should say: I giue you this ring, in remembrance of this ring, or I giue you this booke, for a commemoration of this booke. Certainely, the memoriall of things, are other then the thing it selfe: but that which Christ gaue his disciples into their hands, was a commemoration of Christ: then was it not Christ himselfe. It will not serue the turne to bring the testimonies of the fathers, who say (& so do we with them) that Christ is offered to vs in the Eucharist, and we partake of his body. For they speake not

in these places of partaking by the mouth, but by faith, which apprehendeth things absent, and to come, and needeth not any locall approach.

I vnderstand locall presence, for it is alwaies present to the faith.

Adde hereunto, that remembrance is onely of things absent. Therefore the body of Christ is not present in the Eucharist: seeing it is celebrated in remembrance of Christ, we denie not that the holy supper is a commemoration of the death of Christ. Neither may any man denie vs, that it is a commemoration of Christ himselfe; since he said: *Doe this in remembrance of me*, as also the Councell of *Trent* confesseth.

Sess. 13. cap. 2. Saluator in Eucharistiæ sumptione colere nos sui memoriam præcepit &c.

Therefore Saint *Ierome* vpon the first to the Corinthians chap. 11. saith, that Christ instituting this Sacrament, did as men doe, who departing vse to leaue a memoriall, or gage of themselues, to the end they may be had in remembrance. But we know well, that men doe not leaue themselues, nor can be gages, or memorials of themselues.

Sir *Coeffeteau* answereth, that this is true of other men, but not of Christ, and accuseth Saint *Ierome* for bringing the examples of other men to no purpose, if they may not be applied to Christ. Other would shew, that there may be commemoration of things present.

For say they, in the presence of the king, a man may make rehearsall of his prowesse, but this is not a memoriall of his person, which is preset, but of his actions that are past. Some man perhaps might say to one offending God, remember God, notwithstanding that God is present: but he which speaketh so, by the remembrance of God, intendeth the remembrance of his commandement: his menaces, or his promises.

From the bread, the Gospel passeth to the cup, and saith that Christ hauing taken the cup deliuered it to them saying.

Drinke you all of this.

Contrariwise, the Church of Rome saith, *ye shall not all drinke*, for to drinke of the cup, is the priuiledge of the Priests, and Princes: which error deserueth a Chapter by itselfe, and shall be reserued for the end of this worke.

Christ

Christ then proceedeth, saying: *Drinke you all of this, for this is my blood, the blood of the new Testament.*

He calleth the cup his blood, in the same manner as he calleth the bread his body: al that we haue said vpon these words: *This is my body*, may & ought to be applied to these words: *This is my blood:* where the truth receiueth his strengthening, by an exposition added by S. *Luke. chap* 22 & the Apostle Saint *Paul* 1. *Corin. chap* 11, *ver.* 25. where these words, *This is my blood*, which are in S. *Mathew* are thus expoũded. *This Cup is the new Testamẽt in my blood.*

By the cup he here meaneth, that which is in it, but if that which is within the cup, be the couenant with Christ, then is it not the blood of Christ, for the blood of Christ, is not the couenant with Christ, as we haue heretofore proued. chap. 8. Againe if that which is in the cup, bee in the blood of Christ, then is it not the blood of Christ, for the blood of Christ cannot be in the blood of Christ. Surely these words doe decide the difference, and ouerthrow the error vtterly, also the spirit of God would not haue changed his language in a thing so important, but to the end he might make it clearer, & that Saint *Luke* and Saint *Paul*, which recited the institution of the Sacrament last, might be interpreters of the words related by S. *Matthew*. But to come a little neerer, I entreate the reader to marke, that in the sentences of Saint *Luke* & Saint *Paul*, this word *Cuppe* is twice repeated in one line, hauing but one word betweene. *He tooke the Cuppe, Saying this Cuppe &c.* But our aduersaries will haue this word *Cuppe*, the second time to be taken in another sense, then in the first, for when the Gospell saith, that Christ tooke the *Cuppe*, by this word *Cuppe*, they vnderstand *Wine*; but three sillables after, by this word *Cuppe*, they vnderstand *Blood*, which surely is a libertie beyond reason, as if the *Euangelists* would deceaue vs, giuing vs words with two sences.

They should not fall into this absurditie, if they beleeued as we doe, that the *Cuppe* hath wine in it still, euen after consecration, or that the wine was already consecrated, when Christ tooke the *Cuppe* in to his hands, for he had already

bleſt it by his praier. But this Sir *Coeffeteau* knoweth not, and therefore he breaketh out into childiſh exclamations, which ſauor of the refectorie of the Dorter.

Notwithſtanding, to doe them a pleaſure, let vs permit them to vſe this out of their priuiledge; and ſince they will haue it ſo, that the ſecond time this word Cuppe ſignifies (*this blood*) let vs put their interpretation into the Text, and ſee what will follow. Chriſt then (if we may beleeue them) ſaid, *This blood is the new Teſtament in my blood*; is there any man ſo bereft of ſenſe, that hee doth not ſee the abſurditie of theſe words? for can the blood of Chriſt, be in the blood of Chriſt? ſurely a thing which is in another, cannot be the ſame thing with it: which *Bellarmine* perceiuing, to ward this blowe, hath found out a new ſupply, imitating them which waſh with inke, or cure drunkenneſſe with drinking. For hauing found their equiuocall ambiguitie, in this word Cuppe, and acknowledging the inconuenience that thereupon ariſeth, he goeth about to remedy it by another equiuocation, in this word *Blood*: for in theſe words, which he forgeth to himſelfe, *This blood is the new couenant in my blood*, he wil the firſt time haue this word blood, ſignifie the *blood of the cuppe*; but the ſecond time, *the blood ſhedde vpon the croſſe*, vpon which the new Couenant is founded. The ſame *Bellarmine* ſaith, that Saint *Matthew* and Saint *Luke* reciting the inſtitution of the Supper, doe not take this word *teſtament* in the ſame ſenſe. A prodigious libertie, and inuented for euill. Shall the truth of God march thus diſguiſed? what is all this, but to bring a maske into this holy banquet? It ſhall be our parts therefore, to bring Torches, that we may the better diſcerne it.

Bellar. lib. 1. cap. 11. § ad Quartam.

Sanguis accipitur diuerſo modo in his duobus locis.

Ad Tertiam.

1 If this diſtinction of the blood of Chriſt in the Cup, and the blood of Chriſt on the croſſe, be to be receiued, a man may finde a thouſand ſorts of the blood of Chriſt: the blood of Chriſt ſtanding ſhall be one, and the blood of Chriſt ſitting another; being in the temple one, and in the little ſhippe another. Surely, it was our dulneſſe, that we thought the blood of Chriſt on the croſſe had bin the

ſame

ſame blood, which they ſay, is in the Maſſe. But behold, they make two ſorts; or if it bee the ſame blood in ſubſtance, the diuers faſhions in which Chriſt is conſidered, cannot make any diſtinction of the blood, nor any diuerſitie of ſignification in this word Blood.

2 And yet more, for they ſay, that this blood of the Cuppe, is the Teſtament or Couenant founded on the blood ſhedde on the Croſſe; whereof it followes, that the blood of the cuppe is the Teſtament, but that of the croſſe is not. Alſo that the blood of the Cup is founded vpon that of the Croſſe, and by conſequent, that it is not the ſame blood, for what thing ſoeuer is founded vpon another, cannot be the ſame with it.

Remember that I ſpeake of all Chriſts blood, and not of ſome drops thereof: leaſt *Coeffeteau* ſhould come and prate of two or three drops of Chriſts blood, which were ſhed in his circumciſion, which indeede had reference to his death, but to ſay, that theſe drops of blood had their ground from the blood of the Croſſe, as *Coeffeteau* chattereth, ſheweth the man had more neede of purging, then teaching. pag. 328.

3 Beſide, if they giue vs this diſtinction of the blood of Chriſt, why doe they not giue vs two ſorts of fleſh, whereof the one may be founded on the other, whereof the one is the new Teſtament, the other is not?

Ieſus Chriſt addeth, that This Cuppe is the blood of the new Teſtament, which is ſhed for many.

Saint *Luke* referreth this ſhedding to the Cuppe, ſaying, *the Cuppe is ſhed for vs*, which comes all to one: for this Cuppe is ſhed for vs, becauſe it is a Sacrament of the blood of Chriſt, which is ſhed for vs. This ſhedding vpon the Croſſe is the onely price of our redemption. The which the Bible of the Church of *Rome*, and the Canon of the Maſſe acknowledge, tranſlating it by the future tence, *effundetur ſhall be ſhed, for is ſhed.* To giue vs to vnderſtand, that Chriſt ſpake of the ſhedding of blood, which hee ſhould ſuffer the next day.

For ſeeing the Greeke text ſpeaketh in the preſent

tence ἐκχυνόμενον; why hath the Bible of the Church of *Rome*, translated it by the future, but onely to shew, that this present tence must be interpreted by the future.

And our aduersaries, calling the Masse an vnbloody sacrifice, doe graunt couertlie, that the blood of Christ is not shed therein, and here they are hooked without power to vndoe themselues, for they teach that the blood of Christ cannot be now shed, and yet neuertheleſſe meishing themselues further in the nette, they do not let to say, and write, that the blood of Christ is shed vnder the *Accidents* of wine, alledging this passage of Saint *Luke*, to shew that the blood of Christ is shed in the Masse. Whereupon wee demaund, whether vnder these *Species* the blood of Christ issues from his vaines or no, for without that there is no shedding of blood. They answere, it doth not so issue, and yet they perseuere to say, it is shed. Doubtleſſe euery shedding is a certaine kinde of mouing, and yet these men will haue a shedding of blood, though the blood boudge not, nor come out of the veines. So they affirme that which they denie, saying, that the blood is shed, and yet that it bougeth not, that it runneth, and yet it runneth not: like them, which skirmishing with their eyes blinded, strike their fellowes, or hurt themselues. Neither will they answere vs directly: for when wee demaund, whether the blood be shed in the Masse or no, they answere, it is shed vnder the *Species*, but we aske not vnder what, but onely whether it be shed. And not content herewith, hauing said it is shed vnder the *Accidents*: they will haue vs to vnderstand, that the *Accidents* onely are shed, and not the blood of Christ. We haue then brought them to this point, to confesse, that the *Accidents* onely are shed (that is to say) the color, the tastes, the lengths & breadths: for in a matter so sacred, they speake things which sauour of foolerie or wildenesse of wit, perswading vs, that in the *Eucharist*, we swallow lines, sauours, & colours. A prettie thing, that a hogshed should be full of lines and figures, taste and colour of wine, but no wine, and that wee may draw out of it a quarte of colours and figures, but no wine.

The

The worſt is, that hauing ſet vs this emptie cuppe, and a ſpace filled with no body, but onely Accidents, which drawe on a thouſand contradictions in nature, as Philoſophers ſhew, and ſhall be ſhewed hereafter: to fill vp the meaſure of iniquitie, they accommodate the body of Chriſt to theſe Accidents; ſo that we drinke and ſwallowe the body of our Sauiour, who had a true humane body, which they alſo ſay is in the Cuppe. Come and you ſhall ſee the body of a man ſwallowed, a liquid head and feete; and if a man ſwallow by droppes, in euery ſeuerall droppe there goes downe a mans body all whole, and yet all but one body. O ſpirit of Errours, and ſhoppe of *Chymera's*! what is this, but to prouoke Chriſtians to circumcize themſelues, and weare the *Turbane*.

In the meane time, the Prieſt cannot vaunt that he hath drunke the ſame blood in the Maſſe, whereof Chriſt ſpake when hee inſtituted the holy Supper: for he ſpake of blood, which was a little after to be ſhedde vpon the croſſe, and which hauing iſſued out of the body of Chriſt, did neuer enter thereinto againe: but the blood which the Prieſt pretends to drinke, is in the veines, and was neuer out. For the Church of Rome doth not beleeue, that the blood which ranne out of our Lords wounds, entred againe into his body. This is none but *Coeffeteaus* conceipt, which hath a Religion by himſelfe. And for proofe hereof, vpon the ſteppes of Saint *Laurences* Chappel at Rome, they ſhew vs the ſpots of Chriſts blood, which as they ſay, fell vpon thoſe ſteppes with the effuſion of his blood. So then, when this tale was deuiſed, they did not beleeue that the blood was re-entred into the body of our Lord. Indeed, neither the body of our Lord, nor any part thereof was corrupted; but hee that looſeth a little blood, ceaſeth not thereby to haue all the parts of his body. For although the whole Maſſe of blood may be reckoned for a part of the body, yet is there ſome portion of the blood, which is rather the nouriſhment of the body, then a part thereof, and without which the body may remaine entire.

Pag. 333.

Liber Indulg. Romæ excuſus.

The

The bread and the Cup being thus distributed, Christ addeth a clause, which giueth definitiue sentence of the matter, and cuts off all difficultie. He saith in Saint *Matthew*, 26.29. *I tell you, that after this time, I will drinke no more of the fruite of the vine.* And Saint *Marke* hath the same. Could he haue said more plainely, it was wine, and not blood, which hee had drunke? for the fruit of the vine, and wine are all one. For although Saint *Luke* spake of two cuppes, as Saint *Hierome* noteth vpon the 26. of Saint *Matthew*, yet Saint *Matthew* and Saint *Marke* speaking but of one (which is that of the Eucharist) could not call the wine of a cuppe, whereof they did not speake, the fruit of the vine. It is better then to beleeue that Christ spake twice of the fruite of the vine, so to accord with the Euangelists, then to correct Saint *Matthew* and Saint *Marke*, by Saint *Luke*, making them trouble the order of Christs words in an action so important, and whereat Saint *Matthew* was present. And indeed Pope *Innocent* the third, in his fourth booke of the Mysteries of the Masse, Chap. 27. acknowledgeth, that Christ called the wine which hee consecrated in the Cuppe, *the fruit of the vine.*

Quod autem vinum in Calice consecrauerit, patet ex eo quod ipse subiunxit, non bibam à modo de genimine, &c. Burchardus lib. 5. cap. 2. vinum fuit in redemptionis nostræ mysterio, cum dixit. Non bibam de hoc genimine, &c.

And so doth the Councell of Wormes, Chap. 2. vnderstand it, which is cited by *Burchard, lib. 5. There was wine in the mysterie of our Redemption, when our Lord said, I will drinke no more of the fruit of the vine:* which words are also found in Saint *Austin, de Dogmat. Eccles. cap. 75.*

These authorities stoppe the mouthes of our Aduersaries, since they hold, that the Pope and his Councel could not erre in doctrine. For as Saint *Austen*, who *lib. 9. de Consens. Euangelist. cap. 1.* saith, That Saint *Luke* followed not the order of the time, but according to his custom, set that before, which was done after. *Bellarmine*, who is of a contrary opinion, and would correct Saint *Matthew*, and Saint *Luke*, wipes him ouer the fingers, and saies freely, That *Saint Augustine had not carefully enough considered this passage. Coeffeteau* doth well worse, and conuinceth

Lib. 1. cap. 11. §. Si rursus. Respondeo Augustinum non expendisse hunc locum diligenter. Coeff. p. 335.

uinceth himselfe of falshood: for he saith, that Saint *Austen de Quæst. Euang. lib.* 1. affirmeth, That *our Lord by the wine vnderstood his blood:* where hee himselfe in the Margent sets downe Saint *Austens* wordes, auouching the cleane contrarie: *Our Lord by the holy signe of wine recommendeth his blood vnto vs.* These falsifications are ordinarie with him. And to the ende, that no man driuen out here, should come in another way; saying, That the Cuppe is called the *fruit of the vine*, in regard of what it was before consecration, wee will stoppe vp the passage with that which Christ said, *That he had drunke of the fruit of the vine:* for he dranke not till after consecration: it was then the fruit of the vine, when hee dranke it. And to call a thing not that it is, but that it was (as in *Nestors* old age, to call him a youth, for that he had bin so) is all one, as to say, a thing is such, because it is not such; which is but to mocke: for here the absurditie is greater, for *Nestor* had beene a youth, but the blood of Christ had neuer beene the fruit of the vine. It is then false, that it is called the fruit of the vine, for that it had beene so.

Per vini Sacramentum commendat sanguinem suum. Bellar. ibid.

And it appeareth into what distresse I bring the Monke *Coeffeteau*, who alleadgeth a like kind of speech: *Ego non sum Ego, I am not I*, which he saith is allowable, that he may bring the like proposition into the Gospel. The fruit of the vine, is not the fruit of the vine, but blood. To conclude, they would perswade vs that wee are not our selues, and that some body hath changed vs in the night. Thus these gallants play with the Scripture.

Pag. 337.

CHAP. X.

That the Apostle Saint Paul *pursuing this matter, taketh away all difficultie. Diuers passages of the Scripture.*

THere comes to the succour of the truth, a multitude of cleere passages out of the Apostle Saint *Paul*, added immediately after the institution of the Supper. Hee saith then,

26 *As often as you eate this bread, and drinke this cuppe, yee shall then shew forth the Lords death till hee come.*

27 *Wherefore, whosoeuer shal eate this bread, and drinke this Cuppe vnworthily, he shall be guiltie of the body, and blood of Christ.*

28 *Let euery man prooue himselfe, and so eate of this bread, and drinke of this cuppe.*

In these words, added to cleare the words of the institution, the Apostle three times witnesseth, that it is bread, which we eate in this Supper: but wee doe not eate till after consecration: and in the Chapter going before, hee saith, *The bread which we breake, is the communion of the body of Christ.* It is then bread after the consecration, since it is not broken till after consecration. Let vs heare the answeres of our Aduersaries hereunto.

Pag 340. 2 In the first place saith *Coeffeteau*, they rest vpon the precise words of Saint *Paul*, by which he hath shewed vs in the consecration, that our Lord gaue vs his body and his blood: which is a false tale: for there is no word in all the Apostles speech, either of giuing, or of consecration. Nay contrariwise, the Euangelists testifie with one voyce, that our Lord gaue them bread, which bread, he saith, was

his

his body, in the ſenſe, and for the reaſons before deliuered. In the ſecond place, they wil haue Saint *Paul* ſpeake figuratiuely, three times with a breath, euen they which accuſe vs of forging figures. And hereupon I ſummon their conſciences, to iudge with equitie, whether ſhould ſpeake more cleerely, he which expoundeth, or hee which is expounded; he which ſpeakes firſt, and more briefly, or he which ſpeakes after, and more at large, to cleare the words of the former. Alſo, which they thinke is more conuenient, either that Chriſt ſhould be the expoſitor of the Apoſtles words, or the Apoſtles expoſitors of the words of Chriſt. Without doubt they will confeſſe, that figures are leſſe conuenient for Expoſitors, and that the Apoſtles are Expoſitors of Chriſt, and not Chriſt of the Apoſtles. Wherefore then doe they by figures wreſt all the words of Saint *Paul*, who writ the laſt and largeſt of this matter, who is the expoſitor of Chriſt: eſpecially, ſince we haue ſeene that Chriſt in the Goſpel, ſaying, *This is my body*, expounds himſelfe cleerely; but Saint *Paul* hauing ſo many times ſaid, *It is bread which we breake and eate*, addeth no explication of his ſaying. If by this word *bread*, ſo oftentimes repeated by the Apoſtle, hee ſhould vnderſtand *fleſh*, were not he worthy to be blamed, to entertaine the people in errour, and digge a pit for them to fall into; ſince he knew that ſenſe and reaſon giueth in euidence, that it is bread: the report of which, man naturally beleeues? would hee not rather haue aduertiſed vs, to hold our ſenſes in ſuſpition, and to beleeue that it is fleſh, though it ſeemeth bread, then to ioyne himſelfe with the report of our ſenſes, calling it alwaies bread without any explication? And which is more, attributing to this bread, things which cannot agree with the body of Chriſt; to wit, to bee broken. Notwithſtanding, let vs heare, what figures theſe Doctors haue forged here. There are ſome that ſay, that Saint *Paul* called the body of Chriſt Bread, for that it had beene ſo before conſecration: euen ſo ſay they, the Serpent is called a Rod, Exod. 7. And the Wine is called Water in Saint *Iohn*, 2. for that

1. Starting hole.

it had beene water before the conuersion. And as God said to *Adam*, Gen. 3. *Thou art dust*, because he was made of dust. And as in Saint *Matthew* 11. it is said, *The blind did see*, meaning them who had bin blind. 1. To whom *Bellarmine* answers (for thus trimmely they agree) that this answer is not sufficiently sound: for if (saith hee) in some cases things be named, by the name of that whereof they haue beene made, it doth not follow, that we should so take it euery where. 2. Secondly we adde, that it is a thing not onely false, but impious, to thinke that the body of Christ is called bread, for that it had beene bread before the consecration. The Serpent indeed had bin a Rodde, the Wine had beene Water; but the body of Christ had neuer beene bread. Therefore although it were true, that the Bread is Transubstantiated into the Body of Christ; yet were not these Examples any thing fit, wherein God hath created a new forme, the matter still remaining. But these fellowes say, that the matter of the Bread is gone. So *Adam* was called dust, because hee was made of dust. But Christ is not made of Bread. 3. The holy Scripture also saith well, That *Moses* Rodde became a Serpent, Exod. 7. v. 9. And that the water was conuerted into wine, *Iohn*, 2. 9. But the holy Scripture doth not say, That the Bread is conuerted into Flesh. This is a tale added by the Church of Rome. 4. And the feeblenesse of this example, doth not onely appeare in this, but also in that this Rodde of *Moses*, was conuerted into a thing which had no beeing before this Mutation. But here they make the Bread to bee changed into a thing which was before. O it had beene a braue miracle, if *Moses* had changed his Rodde into a Serpent, which was before: or if Christ had changed the Water into Wine, which was Wine before. Surely the absurditie is all one, to make a thing which is already, and to vnmake a thing which neuer was; to beget a childe already borne, and to kill a man already dead. If then these Masters will bring vs some proper examples, they must shew vs some passage, where a thing being made before, is called by the name of that

Bellar. l. 1. c. 14. Non ideo quia alicubi res denominantur ab eo vnde facta est, vbique ita accipienda esse vocabula.

that thing, whereof it is made. I maintaine, they cannot finde, either in the Scripture, or in any booke in the world, any kind of ſpeech like, or neere like to it. And for proofe; Sir *Coeffeteau* being not able to bring any one example, ſpeaketh thus; *Let no man rigorouſly tie vs to examples in the matter of Faith*: wherefore then doe they bring vs the examples of the Rodde, and of the water turned into wine, if they will not bee tied to them, and acknowledge them to be vnlike. It behooues vs then wiſely to haue recourſe to the height of the myſterie, and ſo confeſſe our want of abilitie to apprehend it, which is certainly in all men, but cannot ſerue vs for a proofe of *Tranſubſtantiation*. It will not ſerue the turne to ſay, That the queſtion is not here of the manner of conuerting Bread, but onely of the conuerſion of the Bread: for although it were ſo, it were enough to conuince our Aduerſaries, to ſhewe them, that they haue brought in a conuerſion, which entangleth it ſelfe in contradiction.

3 Touching the example of the Blinde, that doe ſee, all the figure is in the word, *See*: For theſe words, *The blinde ſee*, ſignifie, That the Blinde did recouer their ſight, βλέπουσι, for ἀναβλέπουσι; ſo that here their Grammer faileth them. And although it were otherwiſe, yet the ſame reaſons that we brought againſt the other examples, ſerue alſo againſt this.

4 Others thinke to be more ſubtill, and ſay, that the Apoſtle S. *Paul* ſaith, wee eate bread in the Euchariſt, for that it ſeemed to be bread, though indeed it be the body of Chriſt; as (ſay they) the Braſen Serpent is called a Serpent, for that it ſeemed to be ſo: & the figures of the oxen & frogs, are called oxen & frogs: & the Angels appearing to *Abrahã* are called men, for that they ſeemed to be ſo. But this ſhift is without colour. 1. For in the firſt place the ſolution brought by *Bellarmine*, ſerueth here; that is, that if in ſome paſſages things bee called, not as they are, but as they ſeeme to bee; it doth not follow, that it muſt be ſo euery where, nor in this paſſage. 2. Secondly, it is a great abuſe, to ſay the body of Chriſt ſhould be called 2. Starting hole.

Bread, for that it seemeth to bee so; for the body of our Lord neuer seemed to be Bread. Wee say not so, saith Sir
Pag. 347. *Coeffeteau.* That doe you very plainely; for to shew how the body of Christ in the Eucharist is called Bread, you bring vs this *Maxime*; That *often times things are said to bee, not that which they are, but that which they seeme to bee.* Is not this all one, as to say, the body of Christ is called bread, because it seemeth to be so? 3. See yet more, for although the body of our Lord were inclosed vnder the appearance of bread; yet I affirme, that he, who hauing respect to the appearance of bread, should call that which the Priest holdeth bread, should not therefore call Christ bread. As if a man were shut vp in a chest, and thereupon I should say, Behold a chest: doth it follow that I call the man a chest? What an absurditie is it, to call that which is contained, by the name of that which containeth it? To call a sword the scabbard? To call the child in the wombe, the mother? As if one should haue called Christ *Mary*, while he was in his mothers wombe. 4. Also these examples are beside the purpose; for these figures of Serpents, Oxen, and Frogges, are called Serpents, &c. for shortnesse of speech: but here is no such neede, in setting bread for flesh. 5. And these figures of Serpents, Oxen, &c. are so called, for that their exterior shape was like: but betweene the bread and the bodie of our Lord, there is no such resemblance in the exterior forme. These examples therefore are not agreeable. 6 Ioyne hereunto, that to call the portraiture of a Serpent, a Serpent, there can arise no abuse, nor errour in religion; no man can be deceiued: but here they muffle our eies, and make reason lie, to establish an important article of the Faith; whereof will follow, that it is very dangerous to name a thing, not
Pag. 349. such as it is, but such as it seemes to be. Sir *Coeffeteau* answers, that our sight is not the measure of our faith, and he saith true: but what is that to the purpose, for the maintaining of the examples of the oxen, and pomegranets.

5 The example of the Angels appearing to *Abraham,*

ham, called men, is yet worse; for *Abraham* beleeuing they were men, could not call them otherwise: and it is better to beleeue the word of God, then our Aduersaries, seeing that not onely *Abraham* saith so, but *Moses* also testifieth it. For what should let, but that true humaine bodies might be borrowed by the Angels, and by dispensation, and for a time? as they did eate, and drinke indeed, and *Abraham* washed their feet: and seeing the diuels often possesse men, why might not an Angel mooue an humane body, borrowed for a time, to serue in some action? And thereupon *Tertullian* in his booke of the Flesh of Christ, and Saint *Augustine* in his second and third booke of the Trinitie, hold, that they were not onely humane bodies in appearance, but in very truth also. I meane humane bodies, hauing an humane soule, possessed by the Angelicall spirits, which serued not for the soules of those bodies, nor to be the formes of that matter, but to mooue them for a time.

6 These Bulwarkes beeing broken, these Masters re-entrench themselues, and finde out new starting holes to scape by: They say, that the body of Christ is called by Saint *Paul* Bread, after the Hebrew phrase, which calleth all kind of food and nourishment Bread; as in the Lords Praier, in asking our daily bread, we meane all that is necessarie to nourish vs. So (say they) Christ is called Bread by Saint *Paul*, since he is the food of our Soules; namely, a sound and substantiall food, in the same sense in which he saith of himselfe in Saint *Iohn* 6. *I am the bread of life.* An answer, which is an euident flight, for in the Lords Prayer, and in like places, Bread comprehends all the nourishment of our bodies, and by consequent our drinke; which it doth not in these passages of Saint *Paul*. In which, the Cup is set apart, and added to the bread, as a diuers thing, *Let him eate of this Bread, and drinke of this Cuppe.* Here who is able to number the absurdities, and errours of Sir *Coeffeteau*? 1. He saith that the *Manna* was the whole nourishment of man, that is to say, that it serued also for drinke: why did the people drinke then? why did they

As *Coeff.* imposeth calumniously vpon me. Pag. 252, 253.

3. Starting holes. Pag. 353.

so

so often call for water, and that with murmuring? 2. A little after he saith, that Saint *Paul* making difference betwixt the Bread, and the Cuppe, respects nothing but the signes, and the *Species*; for he maintaineth, that Saint *Paul* by this word Bread, vnderstandeth the flesh of our Lord, and yet hee will haue these words, the Bread, and the Cup, to respect nothing but the *Species*. Make these things agree. 3. One more, because to eate, and to drinke, signifie the same thing, when they are taken Metaphorically, and signifie to beleeue, and apprehend Christ by faith; thereof he gathereth, that these very words, *to eate*, and *to drinke*, when they are properly taken, and vnderstood of feeding by the mouth, are also one and the same thing: and that to eate with your mouth, is to drinke; and to drinke, is to eate: so that the Priest in the Masse, eateth, when he drinketh of the Challice, and drinketh when hee eateth of the Hoast. Shall wee dispute against such brutishnesse?

Pag 354.

7 It appeareth also, that the Apostle by this word Bread, vnderstandeth not flesh, but Bread in the ordinary sense; for hee vseth the similitude of ordinarie Bread, made of many cornes, to represent to vs our vnion into one body; saying, that the faithfull are one bread, and one body. And those which send the Corinthians to the 6. of Saint *Iohn*, for the exposition of this word Bread, are guiltie of three bold presuppositions: one, that the Gospel of Saint *Iohn* was already written: the other, that the Corinthians had seene and read it: and lastly, that S. *Paul* should suppose, that the Corinthians would of themselues goe seeke an exposition, when there was no neede so to doe. As this last supposition accuseth this holy Apostle of a negligent rashnesse, so the two former are against the authoritie of the Ecclesiastical histories, which witnesse, that Saint *Iohn* writ last, and a long time after the other. As witnesseth Saint *Hierome* in his Catalogue, who in the order of the writers, placeth Saint *Iohn* after Saint *Paul*, Saint *Luke*, and Saint *Marke*, and saith, that he writ his Gospel after all the other, being requested

Hierom in Catal. Iohannes nouissimus omnium scripsit Euangelium rogatus ab Asiæ Episcopis aduersus Cerinthum, &c.

by

by the Bishoppes of Asia to resist the Corinthians and Ebionites, heretikes which liued after the Apostle *S. Paul*. 4. It is also against all appearance of truth, that to expound this passage of Saint *Paul*, where hee entreates of the Supper, they should leade vs to a passage of Saint *Iohn*, where there is not a word of it, as we will shew hereafter. 5. VVere it not a great deale more conuenient, to looke for the explication of this word *Bread* in the same Chapter; and they should haue found that Saint *Paul* witnesseth a little before, that Christ tooke bread, and gaue it to his Disciples: in which passage our aduersaries confesse, that the word (*Bread*) is taken in the ordinary signification. 6. Indeed wee shall find very many of the Fathers, who acknowledge that in the 6. of *S. Iohn*, Christ spake figuratiuely, which we will produce, Chap. 19. but they cannot bring vs any of the Ancients, that said Saint *Paul* spake figuratiuely here in this passage. And the reason is cleare; namely, because *S. Paul* spake here to the faithfull: but Christ in the 6. of *S. Iohn* spake to the vnbeleeuing Capernaits and Iewes, to whom he had accustomed to speake no wayes, but in Parables, as saith S. *Mat.* 13. *Without Parables spake he not vnto them.* Figures then are a great deale lesse agreeable to this passage of *S. Paul*, then to the 6. of *S. Iohn*, to *S. Paul* speaking to the faithfull, then to Christ speaking to the vnbeleeuers by figures, according to his custome: To our Apostle, an expounder of Christ, then to Christ, whom the Apostles vndertooke to expound.

Coeffe. pag. 357. could not bring one passage.

8 To conclude, behold the last, and that a wretched shift, wherewith these men helpe themselues, as they doe with stones, that haue left neither powder nor bullets. They said *S. Paul* did not say, *When you shall eate bread, but when you shall eate this bread.* And that this word *this* intendeth some extraordinarie bread for excellence, that is to say, *Transubstantiated into flesh.*

4 Starting hole.

9 Surely this is to draw all things, out of all things, as the Chymists doe, and to make a single syllable, very

fertile inconsequencies. We do not deny but *S. Paul* speakes here of sacred and extraordinary bread, since it is dedicated to so holy an vse, as to the memoriall of the body of Christ: but to proue it by this little word *this*, is a manifest confession of a desperate cause; as if a man had nothing but his nailes to defend him with; 1. For how could *S. Paul* speake otherwise, if hee had said, *Whosoeuer shall eate bread, shall shew forth the Lords death, &c.* He had spoken against the truth; for how many times is bread eaten without this commemoration? 2. And hauing said a little before, that Iesus tooke bread and gaue it to his Disciples, and hauing a little after spoken of this bread; who seeth not this pronown (*This*) is a sending vs backe to the bread, whereof hee spake before, and not a word enigmaticall and sublimated in the furnace of superstition, 3. Ioyne hereunto, that if in these words *this Bread*, this pronowne (*This*) hath a sense so mysticall, they must say the same of the Cuppe. And let them remember, that by this word Cuppe, they will not haue vs vnderstand (*This wine*) but *this bloud of Christ*, according to their owne Maxime, then wee must vnderstand by (*this*) some bloud of Christ, more excellent and extraordinary, which themselues will bee ashamed to affirme. 4. And the same Apostle in the 10. Chapter of that Epistle, sayth, *The Bread which we breake*, and not *this bread*. There this subtlety is altogether vnprofitable. As also in the 20. of the *Acts*, where it is said, the Apostles were gathered together to breake bread. Out of doubt these Masters would perswade vs here againe, that this article (*the*) had some mysticall signification. Here Sir *Coeffeteau* hauing spent all his reasons, flieth to authorities. He alleadgeth Saint *Austen, ser.* 28. *de verbo Domini. After the words of Consecration, it is no longer bread, but the body of our Lord.* Thou corrupteſt the place by plaine Forgery. Thus it lieth. *After the pronouncing of Christs words, it is no longer said to bee Bread, but is called his body.* Who seeth not, that this

Vbi Christi verba deprompta fuerint, iam non panis dicitur, sed panis appellatur.

learned

learned Doctor meant expreſly to ſay, not that it is no longer Bread, but that it is not called Bread, to ſhew that the nature of Bread remaining, it changeth the name according to the rule which he repeateth ſo often, that the ſignes oftentimes, take the name of that which is ſignified. And for proofe, ſpeaking a little after of Chriſt, hee ſaith, that *it is not bread which entreth into our bodies, that no man may thinke to ſwallow it downe through his throat.* *S. Paul* addeth, *Whoſoeuer eateth this Bread vnworthily, is guilty of the Body of our Lord:* for whoſoeuer profaneth the Bread which is the ſeale and ſacrament of the body of Chriſt, profaneth alſo the body of Chriſt. The iniury done to the ſeales, redoundeth to the Prince, as Saint *Ierome* ſaith vpon *Malachie: Dum ſacramenta violantur, ipſe cuius ſunt Sacramenta, violantur, when the Sacraments are prophaned, hee whoſe Sacraments they are is diſgraced:* And *S. Auſten* againſt *Fulgent* Tom. 7. *Hee that receiueth Baptiſme vnworthily, receiueth his damnation, and not his Saluation.* That which *S. Paul* ſaith of the Supper, *Auſten* ſaith of Baptiſme; wherein the Church of Rome admitteth no Tranſubſtantiation. It is not ſo with the Image of God which they place in the Temples, for God hath not inſtituted them; but hee did inſtitute this Sacrament: to take thoſe away is not to profane God, but to take away the prophanation of Gods name.

Non eſt iſte panis, qui vadit in corpus.

Qui accipit indignè Baptiſma, iudicium accipit, non ſalutem.

9 Saint *Paul* ſaith further, that ſuch a one *taketh his owne damnation, not diſcerning the Body of our Lord.* Our Aduerſaries vnderſtand, that ſuch a one *doth not diſcerne that it is the Body of our Lord which hee hath eaten*; whereas he meaneth that ſuch an one doth not diſcerne that it is the Body of our Lord which hee hath diſhonoured, for hee had ſaid expreſly, that *it is Bread which wee eate.* Ioyne to this paſſage that which is in the 10. of the ſame Epiſtle, ver. 16. *The Bread which wee breake, is it not the Communion of the body of Chriſt?* So many words, ſo many lightnings, againſt their error.

He saith it is *Bread*, the Church of Rome denieth it is *Bread*. 2. He sayeth, *wee breake this bread*; the Church of Rome saith, *wee doe not breake this bread*; 3. which is more, by this word *Bread*, the Church of Rome vnderstandeth the Body of Christ; and by consequent will haue the sense of these words, that *the bread which we breake, must be the Body of our Lord which we breake*: and yet the Body of our Lord cannot bee broken. 4. Finally, *S. Paul* saith, *this broken bread is the Communion of the Body of Christ*. Then it is not the Body of Christ, for the Communion or participation of meat, cannot be the meat it selfe.

Indeed the Communion of the Body is not without the Body; but for all that it followeth not thereupon, that the one is the other, the light of the fire is not without the heat*; so the Communion of the body of Christ is not the body of Christ, although it be not without the body of Christ, which may well be cõmunicated to vs, although the Bread become not flesh, and though it passe not through our teeth and our wesands. With this holy Apostle, the Apostle *S. Peter* ioyneth himselfe in 3. of the Acts, ver. 21. *Christ whom the heauens must containe till the time of restauration*, which is the day of Iudgement: now if the heauens must containe him, till hee come to iudge the world, how comes it to passe, that wee haue him euery day here on earth. And here wee haue proofe of the wit and skill of them that haue corrected the Bible, and corrupted the vulgar Edition, who to shunne the force of this obiection, haue put *whom the heauens must receiue*, for this word (*containe*) did moue them, as shewing that the body of Christ is not yet out of heauen. They rather chuse to foist into the Scriptures a ridiculous clause, which saith that Christ is continually receiued into heauen, as if hee entred incessantly. But the Doctors of Louaine haue put into their French Bible, *whom the heauens must containe*; acknowledging that Christ was receiued into heauen, but once, namely at his Ascension; for the word

*Yet for all that the light is not the heat. Coeffe. *pag.* 364. or 365.

word δέχεσθαι, which is in the Greeke text, ſignifieth not onely to receiue, but alſo to containe, no leſſe then the latine word *capere*.

10 Chriſt, *Ioh.* 16. 28. ſpeaketh thus, *I leaue the world and goe to my Father*: hee doth not then remaine ſtill in the world, hee is not hidden in the pipes, and ſhut vp vnder locke and key: therefore there was no remedy, but our good maſters to helpe themſelues, muſt botch a peece to the Goſpell, *I leaue the world*, ſay they, as concerning my viſible preſence: but his body ceaſeth not to be preſent inuiſibly. This is their ſtarting hole; but the admirable wiſdome of the ſonne of God hath preuented them in the very ſame Chapter; for to ſupply his abſence he promiſeth to ſend them the holy Ghoſt, whom hee calleth the Comforter. Surely, according to our Aduerſaries doctrine, he ſhould ſay, *I leaue the world touching my viſible preſence, but comfort your ſelues, for I will remain with you inuiſible, hidden vnder the Species of a bit of bread.* To what purpoſe is it for him to comfort them touching his departure; if after his departure, his body bee ſtill more preſent, and more neere then in the time of his viſible preſence, being in the cupbord vnder locke and key, in the mouths and in the ſtomackes of the faithfull; or ſhould the holy Ghoſt bee ſent to ſupply the abſence of Chriſt: if hee be more preſent and more neere then before his departure: but let vs conſider the words of the ſonne of God a little more neerely, *I leaue the world*, ſaith he, *and goe to my Father*; doth hee leaue the world that ſtayeth in it ſtill, although it bee inuiſible: are not theſe two things contrary? *to leaue one place, and to go to another*: but what oppoſition is there betwixt continuing vpon earth inuiſibly, and going to Heauen? Further, if Chriſt haue left the world by going to his Father, and yet ſtill continue in the world, it muſt needes follow, that by departing out of the world, hee is departed from himſelfe, and hath left himſelfe by going away: and as one abſurdity followeth another, hee is gone,

and hee is not gone, seeing hee stayeth here still.

11 But how chance (seeing the whole Epistle to the Hebrewes was written to set out the priuiledges of the new Testament aboue the old) the Apostle setteth not downe this, which is counted the principallest and greatest; to witte, that wee really eate the sonne of God with our mouthes, and receiue him into our stomackes, where as the Fathers of the old Testament did eat onely the signe of him in the Paschall Lambe.

12 How comes it to passe, that the Apostle S. *Paul,* beating so often againe and againe vpon the dwelling of Christs spirit in vs, and his abiding in vs, by faith neuer remembreth to speake of his bodies dwelling in our bodies, but forgets so great a mystery. It was not then without cause, that our Sauiour, Mat. 24. forewarneth vs to take heed, that wee beleeue not men when they shall tell vs *that Christ is in the wildernesse, or in the cupbords or pypes.*

Rom. 8. 9.
1 *Cor.* 6. 19.
Eph. 3. 17.

CHAP. XI.

That all the Circumstances of the Eucharist celebrated by Christ with his Disciples, are contrary to Transubstantiationand the Carnall Presence.

IF there bee any force in the words of the Gospell, there is no lesse force in the circumstances of the action: these circumstances are, 1. That the perso that instituted this action is Christ Iesus our Lord. 2. That the scope of Christ was to institute a sacrament and commemoration of himselfe: 3. That the Apostles abode at the Table during all the action, and by consequent did not adore that which Christ presented to them. 4. That Christ did not eleuate the host. 5. That the Apostles did

did not gather vp the crummes of bread broken into so many peeces. 6. That as then the Body of Christ was infirme, 7. That Christ did eate with his Disciples, 8. That *Iudas* was admitted to the *Eucharist*, 9. That the soule of Christ was in anguish, and full of heauinesse, 10. That Christ did institute a Sacrament correspondent to the Passeouer, which hee did eate a little before. Let vs marke and consider these obseruations, for they lead vs strait to the truth.

2 In the first place it was Christ who instituted and administred this Sacrament: hee that was full of bounty, yea he that was loue it selfe that died for his friends, yea for his enemies: would hee haue instituted a Sacrament, so bewrapped in figures, and doubtfull terms? did not he know that his Apostles were neuer able to guesse that (*This*) signified not that which they saw, but that which was vnder the *Species*? or that this word *Is*, signifies *shall become*, or *shall bee Transubstantiated*? that they neuer had heard of *Accidents* without a subiect, nor of *indiuiduum vagum*? Would he haue called that the fruit of the Vine, which is not the fruit of the Vine? would he haue suffered his Apostles and Euangelists to hide the institution of this Sacrament in such doubtfull termes, that our aduersaries to make them serue their turnes, are faine to bring in some dozen of figures, as wee will shew in the next Chapter? At the least when he ordained a thing that seemeth so horrible, as to swallow downe God, and to eate a man? would hee not haue prepared vs with some aduertisement, to bridle the rebellion of our senses, and make vs digest a matter so offensiue? 1 Circumstance.

3 In the second place Iesus Christ instituted a Sacrament, wherein by Consequent a Sacramentall kind of speech was meete according to the course of the holy Scripture in all other Sacraments, which is to giue to the holy signes the name of that which they signifie as *S. Austen* saith, and wee shewed Chap. 8. 2 Circumstance. *Ad Bonif. Epist.* 23.

4 Thirdly, the Apostles did not adore that which 3 Circumstance.

Christ

Christ presented vnto them; but continued sitting at the Table to the very end of the action, which had been an exceeding want of reuerence, if they had thought that they had receiued into their mouthes the body of the sonne of God, or sacrificed to God, & in the mean while had not vsed any adoration. 2. For howbeit they had Christ ordinarily with them, yet they had neuer eaten him, nor receiued him into their stomackes, nor euer beene present at such a sacrifice. 3. Adde also that euery man which sacrificeth to God, ought to addresse himselfe to God, and offer him that which he holdeth, praying him to accept the oblation; a prayer which necessarily importeth Adoration. Indeed the Church of Rome which teacheth Transubstantiation, and the Propitiatory Sacrifice of the Masse, holdeth him, which after the example of the Apostles wil not adore the host,

Pag. 373. an Heretike, and an Excommunicate person. Therefore also Sir *Coeffeteau* maintaineth, that the Apostles did worshippe it, and auoucheth, that to deny, that the Apostles worshipped it, because the Scripture saith nothing thereof, is a naughty Consequence, both in Philosophie, and in Diuinity, which will not admit a negatiue authority for the proofe of any thing. But you must learne (M. Doctor) that such a Consequence is good, both in Diuinity and in Philosophy, when the question is of such matters, as we can haue no knowledge of, but by the report of one onely. For example, put case that none but *Paulus Venetus* had written of the Tartarians, and them of China, and that we knew nothing of them, but by this report. This being, if any man should come, and tell me something of the manners and religion of this people, which is not in *Paulus Venetus*, I might freely say to him, you ficten, and I beleeue not that you say, because hee, of whom onely wee may haue knowledge of these things, saith nothing thereof. Now if this Consequence bee good in humane matters, how much more in Diuinity, and matters of faith, whereof wee can know nothing but

by

by the word of God; especially in matter of worship, which is so precisely appointed in the holy *Scripture*? By the way marke these fellowes which make a shew as if they would keepe themselues to the scripture, how in this case they refuse it. The same Doctor reasoneth thus; the Apostles were taught that it was our Lords Body, therefore they worshipped our Lords body in the Sacrament. Let vs omit the faultines of the form, and the inconsequence of the Conclusion, because it ariseth from the question: for although the Apostles had worshipped Christ in this Sacrament, what maketh that against vs? do not we say so too: but doth it follow thereupon, that the Apostles beleeue they ate Christ with their mouthes. To affirme this without proofe, what is it but to begge the question, and to take that for granted, which we haue already refuted?

5 In the fourth place, wee note that Christ did not eleuate the host, as now a dayes they doe to cause adoration: neither did he command vs to adore. There are some that say, hee did not lift vp the host; for that hee himselfe was not yet lifted vp vpon the Crosse. The which is a reason without reason; for if this eleuation be receiuable, or profitable, now it had beene so much more before his death, for it had serued to haue aduertised the Apostles of his eleuation on the Crosse, which was at hand. And by the same reason Christ should not haue broken the host; for as these people said, hee had not yet beene broken vpon the Crosse. And indeed the ancient Church neuer vsed this eleuation, and that which Sir *Coeffeteau* brings for himselfe out of the Ancients, pag. 91. & 92. makes manifestly against him, *Dionis.* saith that *the* [a]*Bishoppe vncouered, and laid open to their view, the things celebrated by the signes holily propounded to them*, which hee did by *drawing a vaile that was hanged before the Table*, as *Chrysostome* saith in many places, especially Homil. 3. *Ephes.* [b]*When thou seest the* 2. *Curtaines drawne open, then thinke that heauen appeareth it selfe.* Hee saieth the same in his

4 Circumstance.

a ἐπ' ὀφθαλμοῖς τὰ μυούμενα δι' ἱερῶν προκειμένων συμβόλων.

b ὅταν ἴδῃς ἀπεπεταμένα τὰ ἀμφίθυρα τότε νόμισον διανοίγεσθαι τὸν οὐρανόν.

61 Homilie to the people of Antioch: but of the eleuation of the hoſt in the Euchariſt, you ſhall not finde any ſigne in the old Church: and therfore Sir *Coeffeteau* is manifeſtly taken with forgerie, page 375. where hee ſaith that *Saint Baſil de Spi. Sancto* treateth of adoration and eleuation, and puts this ſacred, and holy ceremony of eleuation, amongſt the vnwritten Traditions. For *Saint Baſil* ſpeaketh neither of the adoration, nor of the eleuation of the hoaſt, but of calling vpon God, and ſhewing the bread of the Euchariſt: 'Which of the Saints (ſaith he) *hath left in writing the words of the Prayer, which they vſed, when they ſhewed the Bread of the Euchariſt, and the Cup of bleſſing?*

ς τὰ τ' ἐπικλήσεως ῥήματα ὅτε τὸν ἄρτον δείκνυσι τὸν τῆς εὐχαριστίας καὶ τὸ ποτήριον τῆς εὐλογίας τίς τῶν ἁγίων ἐγγράφους ἡμῖν κατέλιπεν.

6 Fiftly, wee are to marke that the Apoſtles did not keepe the remainder, nor gathered vp the crummes of this holy bread; and yet it is hard, that of a loafe broken in ſo many peeces, ſome crummes ſhould not haue fallen, the which without doubt they would carefully haue kept, if they had beleeued that Chriſt was all whole in euery crumme. To bee meet wherewith, that venerable Ieſuite *Richeome* hath giuen vs pictures, wherein Chriſt is painted at a Table with his Apoſtles, euery one hauing a round Wafer before him, like a little ſcopprell. A goodly picture, and worthie of his habite, there wanted nothing but to paint a Crucifixe, & to ſhew vs Irons imployed for the making of theſe Wafers. Surely hee could not better haue belied the Goſpell, which witneſſeth, that Ieſus tooke bread himſelfe, before he did diſtribute; for hee which giueth euery one a round wafer, maketh no fraction of that which he doth diſtribute. Notwithſtanding to handle them gently, let vs leaue it vndecided, whether any peeces or crummes of this bread remained after the action or no; contenting our ſelues to ſet downe this Maxime, which our aduerſaries will not deny; which is, that Chriſt then had as much power as the Prieſt hath now, and by conſequence, that he could reſerue part of this bread, and leaue to his Apoſtles certaine con-

5 Circumſtance.

Richeome in his Table of the Euchariſt.

consecrated hosts: and hereupon wee demand, whether the next day, when Christ was scourged, and crucified, these hosts were then also scourged and crucified or no? if they say no, behold Christ scourged and crucified in one place, at the same time, hee is in another place neither crucified nor scourged; he is dead in the Sepulchre, and aliue in the pixe, or if in the pixe Christ be crucified, it must needs be that the Crosse and the Soldiers &c. were there: or if (as *Coeffeteau* would haue it) Christ in the host did suffer the same things by the omnipotency of God, without transporting the Crosse, and the Souldiers into the pixe, it will follow, that there was a Christ crucified, and strucken by God immediately, and another crucified by men ouer and aboue the contradiction, to crucifie, not vpon a Crosse, and without a Crosse, as if a man could be imprisoned without a prison, or enterred out of the earth, or strucken without a blow. There is nothing tied harder together then lies; and one errour draweth on a great many.

To this also Sir *Coeffeteau* answereth, without answering; hee saith, that the vnitie or diuersity of a thing, may not bee taken from that which is without the thing. Is this to answere? to what purpose is this? doth he answere to that I demand? to wit, whether Christ was crucified vnder the *Species*, or no? but that he saith, is false too: for diuers accidents as greatnesse, or littlenesse may make vs discerne the diuersity of the Subiects. After all this (in stead of answering) hee brings vs the opinion of the Schoolemen, who say, that Christ suffered vnder the *Species*, *passione innata, non illata*, by a certaine cause of nature, not by violence. But I aske not his opinion, but an answer to my obiection. Besides this opinion makes directly two passions in Christ; the one naturall as (they say) the other violent; the one vpon the Crosse, the other without any Crosse at all; the one caused immediately by God, the other by men. Now, if this passion vnder the *Species* bee with paine, *Pag.* 379.

paine, it is also with stirring, and there is no stirring without violence. And Christ had beene buried out of the earth, euen then when hee was buried in the Sepulchre; or at the same time, hee had beene both buried, and not buried. All this is well inough with the Monkes, who haue made it their taske to deface the Gospell.

7 The time wherein Christ did celebrate this action is no lesse to bee considered, it was yet the time of his infirmity, and for all that they make him impassible, and without infirmity at the same time; for the body that sate at the Table was passible, and subiect to be broken, but the body which was in the Apostles mouthes, at the same time was impassible, and such as could not bee broken, as being all whole in euery Crum, and being a spirituall and indiuisible body, Sir *Coeffeteau* to salue this contradiction, saith, that the body of our Lord was passible, and impassible; but in diuers respects: and hee cleares the point by the example of *Daniels* companions, whose bodies were impassible in the furnace, and yet passible by their nature. All this is false, and not to purpose; false, because their bodies were not impassible in the furnace: but it was God that brake the force of the fire. Not to purpose, because although these men had been impassible in the furnace, yet were they not at that time passible any where else; neither had they two contrary beings in diuers places, which is our question. For bring as many diuers respects as you will, yet they shall neuer make a thing contrary to it selfe, or make it haue two contrary beings at the same time, which hath so tormented our free Preacher, that certainely his braines are turned in his head: for, pag. 382. he saith, that Christ was of himselfe passible vnder the host; but in the next line he vnsaith it, and affirmeth, that vnder the host, he had a certaine manner of being impassible: make these things agree, 1. where are now these two respects of being passible out of the host, and impassible in the hoast,

◂ Circumstance.

Pag. 381.

hoaſt, ſeeing that in the very hoſt he was both paſsible and impaſſible, and had two contrary beings vnder the *Species*? 2. But how comes it to paſſe, that the body of Chriſt being without infirmity in the *Euchariſt*, did a little after leeſe his impaſſibility, and hauing a perfection vnder the *Species*, which it had not without the *Species*; how did it ceaſe in the inſtant, and leaue him nothing but infirmity? 3 How alſo ſhall wee bee able to comprehend this prodigious doctrine, which maketh Chriſt (in one inſtant) more perfect then himſelfe? For who can deny, that to be impaſſible, and without infirmity, is not a greater perfection then to be paſſible and infirme? And that the body of Chriſt after his reſurrection was not enriched with more excellent qualities, then during the infirmities thereof? 8. Our aduerſaries alſo hold, that Chriſt himſelfe did partake of this Sacrament, and did eate and drinke with his Diſciples, and the Fathers hold the ſame; and (which is more) this is neceſſarily gathered out of the words of Chriſt, ſaying after the diſtribution of the Cuppe in the Sacrament: *I will drinke no more of the fruit of the vine*, &c. as teſtifieth *S. Math.* 26. *S. Marke* 14. and the Apoſtle *S. Paul*, telling vs, that *The bread which wee breake is the Communion of the body of Chriſt*. The nature of the action required, that Chriſt ſhould communicate, to ſhew the Communion that he had with vs; as alſo hee did partake of our Baptiſme. From thence alſo commeth the cuſtome of the Church, that the Paſtor firſt communicates, and the people afterwards. This then being granted, that Chriſt did eate in this Sacrament, wee haue meanes thereby to ouerthrow, and enfeeble this lie, and a maruailous aduantage ouer our aduerſaries. 1. For ſhould Chriſt eate himſelfe, 5. ſhould he haue his head in his mouth, & at the ſame time his mouth in his head? ſhould hee haue all his body in his ſtomacke? 2. This is not all: for Chriſt eating was paſſible, and to be broken, and Chriſt eaten was impaſſible, and not to bee broken (if

7 Circumſtance.

we may beleeue theſe Doctors) ſo that Chriſt did not eate ſuch a Chriſt as himſelfe, but one altogether vnlike himſelfe, Chriſt eaten hauing perfections, which Chriſt eating had not, 3. And if wee ſhould receiue theſe abſurdities for demonſtrations, who would be perſwaded by them, that the body of Chriſt ſhould bee more like to ours, then his owne? ſince being at the Table, his body reſembled ours; in that it was mortall, infirme, viſible, circumſcriptible, and poſſeſſing one place. But in all theſe points he was vnlike himſelfe, and that body which they ſay Chriſt and his Apoſtles did eate. 4. And for that all the admirable works of Chriſt were wrought for our ſaluation, wee muſt needs ſay, that ſuch a ſtrange, and miraculous thing as to eate himſelfe was neuer done by him, but for ſome great and important cauſes of our ſaluation? * Let them now tell vs how this ſerues for our redemption or conſolation? 5. The Creede of the Apoſtles hauing placed in order, all the moſt important things that hapned to Chriſt, why hath it omitted this, that hee eates himſelfe and drinkes his body: things notwithſtanding no leſſe miraculous then his incarnation, and which ſwarmed with contradictions? would the Apoſtles haue inſerted Articles of leſſe importance, as the naming of *Pontius Pilate*, and omitted a matter ſo high and incomprehenſible? 6 And ſince it is not credible, that the body of Chriſt ſhould eate the body of Chriſt, and that himſelfe ſhould enter into himſelf vnprofitably: our Aduerſaries muſt now tell vs, what did the body of Chriſt within the body of Chriſt, or what did it profite Chriſt to haue all his body within his ſtomacke? for what efficacie could the body of Chriſt eaten haue towards the Body of Chriſt eating, but that which the body eating had before? 7. And ſince they holde, that the ſoule is alſo in the hoaſt, what to do did the ſoule of Chriſt enter into the body of Chriſt, where it was before, 8. Beſides, what a tale is this, that Chriſt eating, hauing a ſoule, which was al whole

I doe not ſay as *Coeffe.* chargeth me, that Chriſt had a bodie like himſelfe, but that our aduerſaries make it vnlike it ſelfe.

* *Coeffe.* pag. 384 acknowledgeth no profite to bee found.

whole throughout his body, had one which was but in his mouth or in his ſtomacke; or one that ſaw with his eyes, and another that ſaw not with eyes? one that vſed the inſtruments, and which moued his hands and his body, another which did not ſo; except the hands of Chriſt doe alſo moue vnder the *Species*, 9. This alſo is another abſurdity, that Chriſt at one time ſhould haue a body which had hands, mouing and diſtributing bread, and a body, the hands whereof did not ſtirre, but lay hidden vnder the *Species*: A Body out of the *Species* that breathed and ſaw, and one vnder the *Species*, which at the ſame time neither breathed nor ſaw. And indeed Sir *Coeffeteau* goeth ſo farre, that hee ſaith, The Soule of Chriſt in the Sacrament could not moue the hands of his body. Where are theſe fellowes that hide their deuiſes vnder the ſhadow of Gods omnipotency; whereas in the meane while, they take from the ſoule of the ſonne of God, power to moue the hands of his body, and to doe the moſt ordinary actions. 10. From hence ariſeth a conſequence which marreth the marchandize of Rome: for if the Body of Chriſt with his ſoule entred into the ſtomacke of Chriſt, it will follow, that the ſoule of Chriſt was within the ſtomacke of Chriſt in two manners; for it was there naturally, as in all the reſt of the body, and it was there ſacramentally being entred with the body: but in all the reſt of the body of Chriſt it was but after one manner. 11. Finally, as he which ſaith, that the outſide is within, denieth that it is without: ſo he, which placeth the exterior parts of Chriſt within his interior, denieth that they are exterior: for, although to bee without, or within bee difference of place, and ſituation, and not of the body; yet doe they agree to the body by reaſon of the place and ſituation. And our very Aduerſaries apply theſe terms to our Lords Body in the hoſt; ſaying, that our Lords body is incloſed in the hoſt, and vnder the *Species*, and that the hoſt is incloſed within the ſtomacke of Chriſt.

Pag. 387.

So

So Chriſt is within Chriſt, and is without himſelfe, and within himſelfe: by theſe many proofes wee come on, beating our enemies into their Fort, which is their laſt retreat, to alleadge the omnipotency of God. Thus wee bring them to ſerue themſelues, with a defence common to all ſorts of impieties and errours, and by which they may defend any opinion be it neuer ſo extrauagant, ſaying, that God is able to make it ſo: for the obſtinate brutiſhneſſe of men will make the omnipotency of God a Sanctuary of lies, a ſhoppe of fables, a hole to forge falſe money in, an obſcure retreat, where Sathan lyeth in ambuſh, to get ground couertly vpon the truth. The omnipotency of God is not the rule of our beliefe, but his will; it ſerues to humble our ſpirites vnder the word of God, not to turne them aſide from it. The Omnipotency of God is a ſtrong proofe when it followeth his will: but here the will of God is contrary to Tranſubſtantiation. The Goſpell ſaith, that *the Bread which Chriſt gaue is his body*. Contrariwiſe the Church of Rome ſaith, that *hee gaue not bread*, and that *the bread is not his body*. The Goſpell ſaith that our Lord *dranke the fruit of the Vine*, the Church of Rome ſaith, that *he drunke not the fruite of the Vine*. The Apoſtle *Paul* ſaith, *wee eate bread and breake bread*. The Church of Rome ſaith, that *wee neither eate bread nor breake bread*. To conclude, that I may not repeate what I haue ſaid before, wee ſhall ſee Chap. 12. that the Church of Rome to keepe her ſelfe out of the danger of the holy Scripture, forgeth 18. figures and ambiguities in the words of Chriſt, and Saint *Paul*, which is more, this doctrine vnder colour of magnifying the omnipotency of God, maketh Chriſt vnder the *Species* ſo weake, that he can neither breath nor moue.

9 I am not ignorant, that here ſome men are produced to be Iudges in Gods cauſe, but ſmally to the purpoſe. And their depoſitions heard, they ſpeake for the truth. Saint *Ierome* in his Epiſtle to *Hedibia*, qu. 2. ſaith

ſaith that Chriſt was the eater, and the eaten: but he ſheweth what way he meant, and what faſhion of eating; for hee ſaid a little before, ſpeaking of Heauen: *Let vs aſcend with the Lord into the great Hall, prepared and made cleane, and receiue wee aboue the Cuppe of the new Teſtament*: and a little after, *for the Kingdome of God is not meat and drinke, but Iuſtice; Ioy and Peace in the holy Ghoſt.* Shewing that hee ſpake of a faſhion of eating the body of our Lord; which is performed in Heauen, and which is not carnall; nor by the mouth, but which is ſpirituall, and by faith whic lifteth vp our hearts to heauen, and filleth them with peace and Ioy in the holy Ghoſt: which is more, hee placeth this eating, not onely in the Euchariſt, but alſo in Baptiſme, ſaying a little after: *All wee which are baptized in Chriſt, doe put on Chriſt, and eate the bread of Angels. Saint Ierome after Saint Paul Gal.* 3. meaneth that in Baptiſme wee haue put on Chriſt, by Conſequent hee meaneth alſo that in Baptiſme wee haue eaten him: for if this word *wee put on*, muſt bee vnderſtood in the preſent tenſe, ſo muſt this word *wee eate*, alſo by the ſame Conſequent: by and by after he declareth what Chriſt did eate, ſaying, that the meate of Chriſt was, *to doe his Fathers will*: In this ſenſe then Chriſt, being the eater, might be eaten alſo: ſo that we may apprehend him in the ſame faſhion that he apprehended the will of his father which is more. To take away all doubts of this meaning, hee ſaith that Chriſt to this day, *doth drinke his owne bloud in the Church, with thoſe that doe his will.* Hee doth not then ſpeake of a faſhion, of drinking his bloud by the mouth, for Chriſt doth not drinke ſo. And indeed the ſame place, Sir *Coeffeteau* brings out of this Epiſtle for his defence, makes manifeſtly againſt Tranſubſtantiation: *But wee heare* (ſaith he) *that the Bread which our Lord brake and gaue his Diſciples, is the Lord our Sauiours body, hee himſelfe hauing ſaid to them, Take, eate, this is my body*: Doth hee not ſay that our Lord brake bread? doth hee

Aſcendamus cum Domino cœnaculum magnum ſtratum atque mundatum, & accipiamus ab eo ſurſum calicem noui Teſtamenti: Non enim eſt regnum Dei cibus & potus, ſed iuſtitia & gaudium, & pax in Spiritu ſancto.

Quotquot in Chriſto baptizamur Chriſtum induimus, & panem comedimus Angelorum, & audimus Dominum prædicantem meus eſt cibus, vt faciã voluntatem eius qui miſit me.

Impleamus opus eius, & Chriſtus bibet nobiſcum in regno Eccleſiæ ſanguinem ſuum. Pag. 393.

Nos autem audiamus panem, quem fregit Dominus deditque Diſcipulis eſſe corpus Domini.

not say, that hee gaue bread? doth not he say with vs, that the bread is the Lords body? Is not this the proposition which *Coeffeteau* page 105. thought so absurd and ridiculous, being angry that Saint *Ierome* had not rather said, that *the bread was turned into the body of our Lord, and was not any longer bread.* Now the bread remaining bread, seeing it cannot bee the body of our Lord in substance, it must be by way of Sacrament; and as Saint *Austen* saith, *not in the truth of the thing, but in a signifying mystery. Chrysostome* vpon the 26. of *Math.* saith, *that Christ did drinke his owne bloud.* But saith he, *in a mystery, and to the end, that the Apostles should not take offence at his words, This is my bloud,* nor bee afraid of them. In which this good Doctor guessing at the thought of Christ, spake in the meane while for vs, thinking that Christ in the drinking of the Cuppe himselfe, tooke away from his Apostles the scandall which they might haue taken at hearing him speake of drinking bloud: for seeing him drinke himselfe, they easily presumed it was not his bloud in substance, since hee dranke himselfe, but his bloud in mystery or Sacrament.

2. de Consecrat. Can. Hoc est, non rei veritate sed significante mysterio.

10 This also is not a light circumstance, that Saint *Austen* vpon the third Psalme, & our Aduersaries with him acknowledge, that *Iudas* was by the Lord admitted to the sacred Supper; and that he participated of this Sacrament with the other Apostles. But hee did not eate the body of our Lord, since in the same time, the Diuell entred into him. For it is no wayes conuenient, to make Christ, and the Diuell to enter, both at one time into *Iudas*; they had not beene well brought together, especially, since Sathan preuailed in *Iudas*; so that of two guests that entred into *Iudas*, the worst had gotten the victory. Which is more, seeing Christs body is neuer without the holy Ghost, it must follow that the holy Ghost entred into *Iudas* with the Diuell: with all we shall see the consent of the Ancients, teaching that *Iudas* did not eate *the Lord*, but only *the bread*

3. Circumstance.

Coeffe. pag. 397. saith that hee hath answered this elsewhere, but here not a word.

of

of the Lord. And the wicked doe not eate Christ: it being contrary to the honour, and contrary to the saiuing efficacy of Christ, to make him be eaten by his enemies, and to dwell in a man without any wholesome effects, or making the man any thing better. *S. Paul* saith well, that many men eate this bread vnworthily, but that a man should eate Christ vnworthily, there is not one such word to bee found in all the Scriptures.

11 For the ninth Circumstance, we must consider, that Christ was in great anguish when hee celebrated the Eucharist; as being neere his passion, and approaching to his death; as also he himselfe testifieth at the end of his action, saying, that his soule was seized with sorrow, euen to death, by which hee sweat those great droppes of bloud, by the vehemency of his anguish. Wee demand now of our aduersaries, whether Christ which was in the stomacke of the Apostles, did weepe there, and sigh, and sweat out drops of bloud, &c. I beleeue they dare not say so, it being a thing not onely against reason and sense, but also against the opinion of the Church of Rome, which maketh Christ to be impassible vnder the *Species*. If then to saue themselues, they say, that Christ vnder the *Species* in the Apostles stomackes, did not weepe nor sweat out great droppes of bloud, &c. they clearely make two Christs, one in the garden lamenting, afflicting himselfe, and sweating; the other in the Apostles stomacks, which did not lament, nor weepe, nor sweat, which is not onely to giue vs two Christs contrary one to another; the one sad, the other without sadnes, one weeping, and the other not weeping; but (which is worse) to giue vs a Christ which is not our Sauiour, since hee is exempted from the sufferings which Iesus Christ did suffer. 9 Circumstance.

Our Doctor answeres nothing to this, but onely labours to deliuer his owne opinion, but in telling vs what hee thinks, hee plungeth himselfe deeper. For hee saith, that Christ could not weepe in the Sacra- *Pag. 399.*

ment; although at the same time hee wept out of the Sacrament; making by this meanes a greater power in the hoast, then out of the hoast, and making at the same moment one Christ weeping, and an other Christ not weeping. Hee saith also that weeping is an action that dependeth vpon the extent of the place, which is absurd: for, if our aduersaries conceiue the whole body to be entire without place, why may they not also conceiue a teare to bee so? And when wee search this wound deeper, we find that our aduersaries, whilst rashly they plant doctrines without regard to the consequence, doe necessarily forge vs a Christ, which was not presented to *Pylate*, nor scourged, nor crucified: for the Apostles hauing eaten the hoast at sunne set, Christ rose from the Table, and went into the fieldes, and entred into a garden with his Disciples, where hee was taken and led before the high Priest, in his house, where hee stayed all night; during which time the high Priests seruants did buffet him, and scratched his face, and did him many villanies. But the body of Christ which was in the Apostles stomackes was not taken by the Souldiers, nor buffeted, nor outraged: For *Iudas*, and the souldiers, and *Caiphas* his seruants, were not in the stomackes of the Apostles. Also our Aduersaries hold, that the body of Christ vnder the *Species* is in a manner impassible, and cannot suffer. The Church of Rome maketh vs at one time a body of Christ suffering, and another body which doth not suffer. Hee which will beleeue that the body suffering was the same body which did not suffer, may be perswaded that *to be*, and *not to be*, *to suffer*, and *not to suffer*, is all one.

It cannot bee said, how ill Sir *Coeffeteau* quites himselfe in this place; for all the answere hee giues vs, is to propound his owne beliefe; and thinking to saue himselfe thereby, hee is more entangled. Hee saith, that hee bare the blowes on the Crosse, and onely the effect of them in the Sacrament; so that in speaking of

Pag 400.

the

the Crosse, hee shrinkes from the point of my Argument, which speaketh not of the Crosse, but of the anguish and reproach which Christ endured after his rising from the Table, and in the Garden, whilst wee may well presume the *Species* were still in the Apostles stomackes. Besides, what new Gospell is this that saith, that Christ in the hoast receiued not the blowes, but onely the effect of the blowes, that is to say, the paine and the wounds. This Doctor would haue our Lord receiue wounds without blowes, and the Iewes wounded him in the hoast without touching him: and yet whereabout could this body be hurt which was in the hoast? for euery hurt is in some part of the body: but in the hoast the body of our Lord hath no distinction of parts, if he be all whole in euery part & crum of the hoast, and haue no extention.

12 One circumstance of this action remaineth; which is, that Christ celebrating this action, did substitute it to the Iewes Passeouer, in the which a Lambe was slain, and eaten. As then the action of the Passeouer consisteth of two essentiall parts, the immolation or killing the Lambe, and the eating thereof: so it is necessarie that these two things should be fulfilled on the Crosse: for thereon Christ suffered death, and his death became food for our soules, figured by the corporall eating of the Lambe. But our aduersaries peruert all this Doctrine to aduance their Masse, and establish their carnall eating; saying, that the Passeouer was a type of the Eucharist, in which they will haue Christ sacrificed and eaten; so that in the Masse they haue found the accomplishment of the immolation, and eating of the Lambe. As touching the death of Christ they wil haue the Passeouer to be a type, onely as concerning immolation, not as concerning the eating. 10 Circumstance

But here wee haue hold of them diuers wayes: for wee find it plaine in the holy *Scripture*, that the Passeouer was a type of the death of Christ, but that it was a type of the Eucharist is not to bee found. That the

Passeouer did figure the death of Christ. S. *Iohn* teacheth vs in his 19. Chapter, and 36. verse, where giuing the reason, why God did not permit Christ to haue his legs broken vpon the Crosse, hee bringeth vs backe to the Paschal Lambe, wherof no bone might be broken; as if hee should say, the Ceremony kept in the Lambe had his accomplishment in the death of Christ, and that here must bee some agreement betweene the type and the truth. And *S. Paul* speaking, 1. Cor. of the death of Christ, saith, that our Paschall Lambe, to wit, Iesus Christ hath been sacrificed. And the Prophet *Esay* in his 53. Chapter, speaking of the passion of Christ, compareth it to a Lambe led to the slaughter, which God would wee should acknowledge, hauing made Iesus Christ to suffer on the same day when the Iewes should celebrate the Passeouer. 2. Also there is no reason to make the death of Christ the accomplishment of the Passeouer to the halfe, and onely as touching the immolation, and to seeke the accomplishment of the eating in another action, namely in the Eucharist. But (saith *Coeffeteau*) these two actions haue great affinity, and are all one hoast. Admit it be so, what auailes this to shew that our Lords death is an accomplishment of the Passeouer, but in halfe? And yet the Church of Rome makes not the Masse, and our Lords passion so like, but that they haue diuers definitions; the one being the death of Christ, suffered vpon the Crosse for our redemption, the other being not so: they are then of diuers kinds, and there is the same difference betwixt them, that there is betwixt a man and a horse: but behold a secret which they teach vs. What shall I say (saith this Monke) that the Ancients teach vs euery where, that the Supper was the beginning of Christs passion? *O* forgery, and iniury done to these worthy Doctors! whom these men vse very strangely. Indeed some of the Ancients, and among other *Gregory Nyssen* saith, that when Christ celebrated the holy Supper, euen then hee beganne to suffer, and that then his

Pag. 404. 405

his passion was begunne; because from that time his soule was in heauinesse: but neuer any of them saide so much as by chance, that the action of the Supper, that is to say, the breaking and giuing of the bread, and the cuppe was, the beginning or any part of Christs passion: and I cannot thinke that *Coeffeteau* beleeues it, whatsoeuer he say: but such forgeries are ordinarie with him, 3. Also the Passeouer is not the type of two diuers actions, much lesse the type of a type: for our aduersaries themselues confesse, that the Eucharist is a figure, and commemoration of the death of Christ: how then can it bee the accomplishment of the Passeouer, since it is a figure of that which is the accomplishment of the Passeouer, namely, the death of Iesus Christ? 4. Ioyne wee vnto this, that the Sacrament of the law represented the graces of God necessary to saluation. But the eating of the Eucharist is not necessary to saluation. And our aduersaries acknowledge, that many are saued without it. It is therefore better to say, that the eating of the Lambe signified the nourishing of our soules by the death of Christ: for that is necessary to saluation. 5. But wee will now giue an vnauoidable blow which shall take away all shifts; that is, that all the Ceremonies of the Iewes represented some truth, the fruit whereof also appertained vnto them; and were figures of wholesome things and profitable for them: for who is there that will bee so rashly absurd, as that he dare to say, that God hath prescribed to his people any ordinary seruice, or any ordinances which were vnprofitable; from hence wee will draw by necessarie consequence, that the eating of the Paschall Lambe could not bee a type of the eating of the body of our Lord in the Supper; for this figure had beene altogether vnprofitable for them: for what profit can come to *Moses*, *Samuel* & *Dauid*, of this, that the Apostles and the faithfull at this day, doe eate the Body of Christ, with their mouthes some thousand yeeres afterwards? see then our Argument brought into formes.

That:

Coeffe. pag. 406. ſaith this Syllogiſme is in *Baroco*, and it is in *Cameſtres*.

That which was figured to the Fathers of the old Teſtament by eating of the Lambe, was profitable to them, and for their good. But the eating of the fleſh of Chriſt with the mouth, which the Church of Rome teacheth, cannot bee profitable to them, nor bring them any good.

Therefore the eating of the fleſh of Chriſt with the mouth was not figured to the Fathers in the old Teſtament by eating the Paſchall Lambe.

Here *Coeffeteau* creepes into the buſhes as ſnakes doe, and becauſe hee ſpeakes not to the purpoſe, hee will not bee vnderſtood. Hee anſweres to two propoſitions, by a diſtinction, and ſaith, that the eating of Chriſts fleſh with the mouth, which is now vſed in the Catholike Church, was profitable to the Iewes, not in it ſelfe, but in its obiect; which is the body of the true Lambe, to wit, Ieſus Chriſt; whereto I ſay, that to anſwere thus, is to yeeld vs the cauſe; 1. for we aske no more; It being very cleare, that, that which was figured to the Fathers by the Paſſeouer, was to be a thing profitable in it ſelfe. 2. Moreouer, what is the obiect of a type? is it not that which it repreſenteth? if then the eating of the Lambe, ſignified the eating of Chriſts fleſh with the mouth, and this eating was vnprofitable to them in it ſelfe: it followeth that the obiect of it, was vnprofitable to them. 3 But if the eating of the Lambe, led the Iewes to the death of Chriſt, could it not lead them thither directly, and immediately, without making their mindes to paſſe by an eating of his body with their mouth, which was of no vſe to them. 4. And indeed, where is there a word, or ſo much as a coniecture in all the old Teſtament, to teſtifie that the Fathers by eating the Lambe celebrated the expectation. Of this eating of the fleſh of our Lord with the mouth, 5. let vs heare the Fathers touching this matter. *Gregory Nazianzen Orat. 2. de Paſc. wee partake of the Paſſeouer indeed, as yet in a type, although more clearely then in the old law: for the Paſſeouer of*

the

the Law (I will not bee afraid to say it) was a type more obscure then a type. Saint Ambrose Psalm. 38. [a] *the shadow was in the Law, the Image in the Gospell, the truth in heauen. S. Austen, contra Faust. Manicha. lib. 9. Cap. 14.* [b] *The sacraments of the law were promises of things to bee accomplished: ours are signes of things already accomplished.* And *de fide ad Pet. Diacon. cap. 19.* [c] *In these carnall sacrifices, there was a type of Christs flesh which hee was to offer for our sinnes. But in this sacrifice, there is a thanksgiuing and commemoration of Christs flesh which he hath offered for vs.* We do not deny, but it may bee said, that the Passeouer was a type of the holy Supper, and circumcision of Baptisme, but in the same sense, the two pictures representing one another, may be said to be the type of one another: so did some [d] of the ancients meane, which haue thus spoken. Also wee doe not deny, but that the holy Supper may bee said to bee the accomplishment of the Passeouer; that is to say, the end and abolition thereof; but not as our Aduersaries say, who compare the Passeouer with the holy Supper, as the figure with the truth, and accomplishment. *Chrysostome, Sermon de prodit. Iudæ*, alleadged by *Coeffetau*, saith nothing to the contrary. He saith, that *at the same Table, both the Passeouers were eaten, both the type and the truth.* For our Monke is deceiued, to thinke by the truth, *Chrysostome* meaneth the flesh of Christ: he meaneth the Gospell, which is the accomplishment of the Law; hee saith then, that our Lord at the same Table kept the Passeouer of the law, and the Passeouer of the Gospell, and that according to that which Saint *Iohn* saith, Chapter 1. where opposing the law to the Gospell, hee saith: *The Law was giuen by Moses, but grace and truth by Iesus Christ*: vnderstanding by *the truth*, the cleare manifestation of the Doctrine of saluation, by the Gospell, where (by the way) wee must obserue, that *Coeffeteau*, who is euery where a forger, falsifieth *Chrysostome*, who calleth the holy Supper, *Pascha veritatis*

[a] *Vmbra in lege, imago in Euangelio veritas in cœlestibus.*

[b] *Sacramenta Legis fuerunt promissiones rerum complendarum, nostra sunt iudicia rerum completarum.*

[c] *In illis carnalibus victimis figuratio fuit carnis Christi, quam pro nostris peccatis fuerat oblaturus: in isto autem sacrificio est gratiarum actio & commemoratio carnis Christi, quam pro nobis obtulit.*

[d] Amongst others *Athanasius* alleadged be *Coeffe.* pag. 417. *In ipsa mensa vtrumque Pascha & typi & veritatis celebratum est.*

ritatis, the Passeouer of the truth, that is to say, *the Gospell.* But *Coeffeteau* translates it for his aduantage. *The Passeouer which is in truth.* Here some of them skirmish, and say that if the holy Supper be but a sign or Sacrament onely, and not the truth it selfe; it will follow that the Sacraments of the old Testament were more excellent then ours: for (say they) A Lambe is more worth then a bit of bread.

This hauing some shew, falleth downe notwithstanding, with onely blowing vpon; for the excellency of a Sacrament, lyeth not in the excellency, or price of the element, but in the fruit, which the Consciences receiue: and if in Baptisme they should baptize with most exquisite liquors, the Sacrament were not a whit the better, but perhappes the worse. And if they should in the Supper, in stead of bread, place vpon the Table Pearles or Diamonds, the Sacrament would leese his dignity: for as a key of golde which cannot open a locke, is lesse worth as a key, then one of Iron, that opens it easily, though it bee much better worth, as touching the mettall; euen so the more precious signs are not the better, but those which instruct the better: then the Lambe is better then a bit of bread, as being a Lambe, but not as being a Sacrament; and it is a childish conceit to thinke, that the Passeouer hath any aduantage ouer the Supper, for that a Lambe costeth more then a bit of bread, or is a more noble Creature: wee must regard which of these two Sacraments instructeth the better, and leadeth vs more directly to Christ.

Here our aduersaries encounter vs afresh; and say, that the killing of the Paschall lambe doth better represent the death of Christ, then the breaking of bread; and from hence inferre, that (according to our opinion) the Passeouer is a more excellent Sacrament then the Eucharist. But they deceiue, or are deceiued: for in the first place, this reason is against them also; since that they acknowledge that the Eucharist is also a figure

gure of the death of Christ, they proue then (against themselues) that the Eucharist at the least (in as much as it is a figure) is inferior to the Passeouer. 2. Secondly, hee that would compare the Passeouer with the Eucharist, should not compare a part of the Passeouer with a part of the Eucharist, but should compare the Sacraments entire together. But all Sacraments haue these two things, the Element, and the word adioined. For it is a most certaine truth, whereof none amongst vs doubteth, (whatsoeuer Sir *Coeffeteau* say) that the words of the institution, are of the essence of the Sacrament, without which the signes would bee an idle action, and an vnprofitable spectacle: for, by this word Sacrament wee vnderstand, not onely the signe set before vs on the Table, but the whole sacred action compounded of the signes, and the word adioined to the signes. And in this point the Passeouer is inferiour to the Supper: for the exterior signe of the Lambe is not accompanied with words, giuing notice, that it is a figure of Christ, as the words of the institution of the holy Supper, which pronounce it both before, and in the Action: in which, *the body of our Lord* is spoken of, and *to doe this in memoriall of him, to shew forth his death till he come.* So that what agreement soeuer there bee betweene the Passeouer and Christ, yet all the action taken together, instructeth the faithfull lesse then the celebration of the holy Supper. 3. There are other prerogatiues in the Supper besides these, as to bee vnchangeable to continue till the end of the world, to appertaine to all Nations. Whereas the Passeouer should be abolished, and appertained to the Iewes onely. Prerogatiues, though out of the Essence of the Eucharist; yet doe they not let to lift it vp greatly aboue the Passeouer, as wisdome and knowledge doe make one man more esteemed then another; and Immortality maketh the soule of man preferred before the soules of beasts, though they bee not of the essence thereof. The excellency of things lyeth in their properties, which

Coeffe. pag. 411. saith that wee acknowledge not the words of the Consecration which is calumnious and false.

yet are not of the essence of the things. 4 Ioyne wee hereunto, that the breaking of bread is a Ceremony, which in the scripture signifieth Concord and Vnitie, Esay 58. verse 7. Lament. 4. verse 4. The breaking then of a loafe amongst many, is a signe more significant, more vsuall, and more proper, to represent the vnion of the faithfull into one body with Iesus Christ, then the eating of the Lambe. And indeed *S. Paul* maketh this our principall end of the holy Supper, 1. Cor. 11. *The bread which we breake is the communion of the Body of Christ.* Therefore *Coeffetau* is wide when he denies, that this is of the Essence of the Sacrament. The Iewes indeed, before the eating of the Lambe, did also breake Cracknels, and Buns; but this Ceremony was no part of eating the Lambe, nor was instituted by God. But if our aduersaries can find no meanes to preferre the Eucharist before the Passeouer, but by making the one the shadow, the other the body, the one the type, the other the truth,; why do they acknowledge, that Baptisme passeth Circumcision in dignity, which yet is not the accomplishment of Circumcision which hath it truth and accomplishment, in our being renued by the death of Christ, which is wrought in many without Baptisme: as in them who hauing desired, and sought for it, could not haue it, as *Coeffetean* acknowledgeth, pa. 416. that where Baptism cannot be had, the vow and desire thereof sufficeth; but if the Passeouer and Circumcision be shadowes and figures of our Sacraments, how comes it to passe, the Ancients by this meanes obtained saluation aswell as we? surely, the shadows could not produce the same effects, that the bodies was the figures, that the truth could. Indeed *Coeffetau* saith, that *they wrought not with such efficacy as our Sacraments doe:* but what greater efficacy can there be, then to lead vs to saluation? And what desire wee more? These then were figures, but not of our Sacraments, but of that which is represented by our Sacraments, to witte the death of Iesus

Pag. 412.

Christ,

Christ our saluation, and life thereby. A truth which Sir *Coeffetaus* forgeries cannot hurt, who alleadgeth against this Doctrine a place of *S. Paul*, 1. Cor. 10. 11. *All things hapned to them of old in figures.* This is not to bee found in *Saint Paul*, who knew well, that many things befel them of old without any figure, as plagues, famine, losses of battailes. If wee will beleeue our Iacobin, these occurrences were not true losses, but types and Images. Let vs heare *Saint Pauls* words, *All these things hapned to them for example.* Hee saith, ταῦτα πάντα All these things, that is to say, the losse and mortalities hee had spoken of a little before, which hee saith befell them not in a figure, but to be examples to vs: for hee addeth *to admonish vs.*

CHAP. XII.

A maruailous liberty of the Church of Rome to forge a multitude of figures, and ambiguities, in this matter, and by Ambiguities to wrest the words of the holy Scriptures.

THis Chapter hath nothing of ours: it is onely a gathering of prodigious figures, a packet of maskes made by our aduersaries, and in stead of figures, disfiguring the Text of the Gospell; all drawne from their own solutions before deliuered, on these words, *This is my body*, they will haue *this*, to signifie vnder these *Species*: and that without bringing any example of an explication so licentious: wee haue seene also, that the Church of Rome beleeueth not that, that which Christ gaue was his body; seeing the Gospell witnesseth that it was bread; but the Church of Rome doth not beleeue that the bread is his body.

2 Which is more; they bring vs an explication, according to which these words, *This is my body*, are but half true: for since (according to their own doctrine) Christ held and gaue the *Species* of bread, and his body; these words, cannot be truly spoken of the *Species* of bread which hee held and gaue to his Apostles. But according to their doctrine, if Christ had said, this is not my body, hauing respect to the *Species* which he held, and which onely were in sight, he had spoken as truly.

3 Also when Christ saith, *This is my body*, this word (is) by their doctrine, must signific *shall be*, for that (say they) it is not the body of Christ till after the words: so if Christ had said, *Lazarus* is come foorth before hee came forth, he had spoken contrary to the truth: wherfore then doe they make Iesus Christ say, *this is my body*, seeing they will not haue it to bee Christs body, till after the words.

4 And although Christ said, this is my body which is broken for you, they cannot abide to haue the bread called Christs body, because it is the Sacrament of his body, & yet themselues in the words following (which is broken for you) admit of the same figure, saying, that it is not Christs body that is broken, but the *Species* or accidents, and that that which belongeth to the signe, is attributed to the thing signified.

5 Wee haue also already heard, how they wrangle one with another about this word (this) some saying, it hath not signification, others, that it is an *individuum vagum*: that is to say, a new nothing, others, that it signifies This Body, others that it signifies This bread.

6 And although the Gospell saith, that Christ tooke bread and gaue it, they say, that wee must not vnderstand that Iesus gaue bread, though the woords seeme to say so. And *Coeffeteau* defends it not, but according to his custome, in stead of answering tels vs what he beleeues, and fals to accusing vs.

Pag. 421.

7 *S. Paul* repeateth this word *Cuppe* twice in a line, saying; *He tooke the Cuppe saying, this Cuppe is the new*

Testa-

Teſtament, there they will haue this word *Cup*, to bee a word of two meanings, in the firſt it muſt ſignifie Wine, in the ſecond Bloud. In theſe very words, *This Cuppe is the new Teſtament in my bloud*: they will haue the word (Cuppe) ſignifie the bloud in the Cuppe, and in the words which follow, *the new Teſtament in my bloud*, the bloud ſignifies the bloud ſhed vpon the Croſſe, who would haue thought, that the bloud of Chriſt had been a word of ambiguitie? which ambiguitie they ſhould auoide, if they beleeued as we doe, that when Chriſt tooke the Cuppe, it was already conſecrated by his prayer; or if they did not beleeue Tranſubſtantiation: for wine conſecrated or not conſecrated is wine ſtill, and herein is no ambiguity.

8 In theſe verie words, *This Cuppe is the new Teſta- in my bloud*; they will haue the word (Cuppe) ſignifie the bloud in the Cuppe, and that in the wordes following, (*the new Teſtament in my bloud*) this word (bloud) ſignifieth bloud ſhed vpon the Croſſe, who would haue thought that the bloud of Chriſt had beene an ambiguous word.

9 Likewiſe when Chriſt ſaith in Saint *Mathew*, *this is my bloud, the bloud of the new Teſtament*, They will haue this word Teſtament ſignifie the promiſes or couenants with God; and herein they ſay the truth but in the 22 of *Luke* where theſe words are thus rendred: *This Cuppe is the new Teſtament in my bloud*: this explication diſpleaſeth them, & they ſay Teſtament doth not ſignifie the couenant, but an act or Inſtrument of the couenant: by a figure called *Metonymia Subiecti*: whereupon it followes, that in the one of theſe places, the Teſtament is the couenant of God, but in the other it is not; ſo that there is ambiguity in it.

10 Alſo they holde that the bloud of Chriſt which is in the Cuppe, is incloſed in the veines, and not out of the body, whereof it followeth (if one may beleeue theſe people) that Chriſt did but ieſt, when hee preſented his bloud to his Diſciples: for to deliuer one a

liuing

liuing man, and say, loe the bloud of a man is no lesse absurd, then if in giuing a man a house I should say, I bestow these windowes vpon you; or if I should say, I giue you this halter, but there is an horse at the end of it: whence after it followes, that if Christ, when hee gaue the Cup had said, *this is my body*, he had spoken the truth.

11 And when Christ saith, that this bloud is shed for vs, they hold Christ speaketh of the effusion of his bloud in the Eucharist, and not on the Crosse: contrary to their Bible, and to their Masse, which hath translated it in the future *effundetur* shall bee shed, to show, that our Lord spake of the effusion of his bloud on the Crosse, not as yet hapned; and here it is, that they keepers of, and haue recourse to strange figures; for they say, that the Masse is an vnbloudy sacrifice, that the bloud of Christ cannot bee shed, nor issue out of the veines? how is it then shed in the Masse? Is there any bloud not bloudy, or any shedding of bloud without powring out of bloud? or any mouing of bloud that bougeth not; to this, they say (not to make any answere, but least they should say nothing) that the bloud of Christ is shed vnder the *Species*; and is not this all one, as to say, it is shed? no (say they) for onely the Accidents of wine are shed in the Masse: why then did they tell vs, that the bloud of Christ was shed there? Doctors Seraphicall, say, yea, or no: for we do not demand, vnder what this bloud is shed, but whether it be shed or no.

12 Saint *Mathew* & *S Marke* speake of nothing but the Cuppe in the Eucharist? and witnesse, that Christ after hee had drunke, said, *I will drinke no more of the fruit of this vine:* without doubt these Euangelists would not haue called the wine of a Cup, whereof they did not speake, the fruites of the vine; they then call that which Christ drunke in this Sacrament the fruit of the vine, and Pope *Innocent* 3. hath before confessed it. In this strait what doe these Masters to saue themselues,

ſelues? Now marke and you ſhall heare a figure? That which Chriſt did drinke (ſay they) is called *the fruit of the vine*, not becauſe it was *the fruit of the vine*, but becauſe the wine was turned into bloud, and becauſe it ſeemed to be the fruit of the vine.

13 Chriſt ſaid, *doe this*, that is, if wee beleeue theſe fellowes, *ſacrifice me*, O intollerable licence! by this reckoning then, *doe this in remembrance of me*, ſignifieth, *ſacrifice me in remembrance of me*. Surely, the memorials of a thing cannot be the thing it ſelfe. A man cannot ſacrifice Chriſt in remembrance of Chriſt. And Saint *Paul* expounds theſe words, 1. Cor. 11. for after hee had ſaid, doe this in remembrance of me, hee addes, for *as oft as you ſhall eate this bread, you ſhall ſhew forth the Lords death*. Therefore *to doe this, is to eate the bread in remembrance of our Lords death, and not to ſacrifice him*.

14 The Apoſtle Saint *Paul* preſſeth them neereſt, and therefore againſt him they arme themſelues principally with figures. In the 10. and 11. of his Epiſtle to the Corinthians, foure times this holy Apoſtle tels vs, that we *eate bread*, and we *break bread*. Here they will haue this word Bread to ſignifie Fleſh, as if it were the fleſh of Chriſt, which we breake; not remembring that they themſelues hold, that the fleſh of Chriſt cannot be broken.

15 Behold foure figures in one line; the Apoſtle, 1. Cor. 10. 16. ſaith thus: *the bread which we breake, is it not the Communion of the body of Chriſt?* There was no way for them to ſcape, but by ſhauing euery word, and making fowre figures, which muſt affirme the contrary to that which is meant. 1. Saint *Paul* ſaith, *it is Bread*, they ſay *it is not bread*. 2. *Saint Paul* ſaith, *wee breake bread*, and they ſay, *we neither breake bread nor fleſh*. 3. *Saint Paul* ſaith, that *the bread is the communion of the body of Chriſt*: they ſay, *that it is the very body of Chriſt*. For certainely, the communion of the body of Chriſt, is not the body of Chriſt. 4. S. *Paul* ſaith, *wee*

breake bread, they will haue Breake in this place to ſignifie ſacrifice, as *Coeffeteau* ſaith, page, 341.

Where are now theſe people that are ſuch enemies to figures, ſo ſcrupulous to vary from the letter of the Goſpell? and who will not rather impute their complaints to mockery then to ignorance: theſe are not then naturall and vſuall figures, as is this Metonymy which calleth the ſigne by the name of the thing ſignified. A kind of Sacramentall ſpeech in the inſtitution of the Sacrament, but ſuch figures as art neuer found a name for; of contradictions, for tranſlations of Chimeraes, for Metonymies, of Papall abſurdities for figures. And in a word, figures of the Romiſh faſhion. Oh wil not God vnmaske them? will hee ſuffer ſuch an vnlimited licence for euer?

16 Whoſoeuer knowes their cuſtome, and greatnes of their Priuiledge, wil not bee aſtoniſhed at their libertie: for by long preſcription they haue gotten this poſſeſſion, to gainſay the ſcriptures vnder color of interpreting them. And for proofe, *Tit. 8. de Con. præt propoſuit*, where the [a] Pope ſaith, that by the fulneſſe of his power hee may diſpenſe with right, & aboue right. The gloſſe of the Cannoniſts, that write vpon the decrees and decretals, auoucheth boldly, that the [b] Pope diſpenſeth againſt the Apoſtle, and againſt the old Teſtament. Further, that hee diſpenſeth with an Oath, whereby it appeareth, that they ſpake not of any poſſitiue, or mutable power, but of that which is *Iure diuino*; for it is an ordinance of God, that a man ſhould obey his Prince, and be ſubiect to him. It is an expreſſe commandement of God that a man ſhould keepe his oath: and for a man to marry his Aunt or his neece, for which the Pope often giues diſpenſation, it is expreſly forbidden by God, Leui, 18. & 20. The ſame Doctor alſo, Diſt. 34. Clauſ. 25. ſaid that the Pope may diſpenſe; not only againſt the commandement of the Apoſtles, and againſt the old Teſtament, but alſo againſt the Goſpell, by giuing an Interpretation thereof. Theſe gloſſes were renued

[a] *Secundum plenitudinem poteſtatis de iure poſſumus ſupra ius diſpenſare, & ibi gloſſe.*

[b] *Papa contra Apoſtolum diſpenſat. Item contra vetum Teſtamentum. Item in iuramento.* Diſt. 34. Can. Lector. *Papa poteſt contra Apoſtolum diſpenſare.* Et cauſa 25. Quæſt. 1. Can Sunt quidam. *Diſpenſat in Euangelio interpretando ipſum.*

renued not long since by Pope *Gregory* 13. and receiued by the whole Church of Rome. According to which full power, 31. qu. 1. c. *Hac ratione*, the Romish decree saith, that the [c] Apostle, where he commands to marry againe, speakes against the truth and reason, and that it is indeed fornication. In like sort S. *Paul*, Rom. 7. 7. calleth *Concupiscense*, sinne, and saith *that sin dwelleth in him*, verse 17. But the [d] Councell of Trent, Sess. 5. declareth, that to speake truly and properly, it is not sinne in the regenerate, and by consequent was not sinne in Saint *Paul*. Thus do they dispense with the Gospell, by giuing an interpretation thereof: so Iesus Christ said to the thiefe, *This day shalt thou bee with me in Paradise*: But the Catechisme of the councel of Trent, vpon the Article of discent into hell, teacheth vs that by this word Paradise, wee must vnderstand Hell.

[c] *Secundam accipere secundum præceptum Apostoli licitum est, secundum autem veritatis rationem verè fornicatio est.*

[d] *Hanc concupiscentiam quàm Apostolus peccatum appellat, sancta Synodus declarat Ecclesiam Catholicam nunquam intellexisse peccatum appellari quod verè & propriè in renatis peccatum sit.*

17 Also, against the works of supererogation, wee produce the commandement of God who will bee loued, & serued with all our strength, and hereupon say, that nothing can be done beyond all our strength. But Cardinall *Bellarmine* hath recourse to the priuiledge of the Church of Rome, and saith that in this Commandement, this word (all) signifieth but a part, *lib. 2. de Monachis, cap. 13.* Is this to interpret, or rather to correct the word of God.

But what speake wee of the figures which the church of Rome forgeth vpon the Text of the Scriptures, since not onely the Text which they interprete, but the interpretations themselues are figuratiue, and their ordinary termes in speaking and writing, are Allegoricall, and signifie the contrarie of that which they seeme to signifie? 1. They say the hoast consecrated, is the body of Christ, and that the Priest breaketh it. 2. That the Priest drinks the bloud of Christ, 3. That the Sacrament should bee adored, 4. The Priest in the Masse craues, that the body of Christ may cleaue to his entrailes, 5. He craues that the Angell may carry him vp: And all

this is contrary to that they teach and beleeue. 1. For they holde that the body of Chriſt cannot be broken: 2. That the Bodie is in the Challice, and the bloud in the veines of the body. 3. That this word Sacrament ſignifieth a holy Signe, and that the ſignes ſhould not bee worſhipped. 4. That the body of Chriſt cannot cleaue to the entrailes of a man. 5. That he doth not diſcende from heauen to the Altar, and by conſequent doth not mount from the Altar to Heauen. They muſt then haue ſome figures here to ſhift with, and I aſſure my ſelfe they cannot expound their ſpeeches without the helpe of figures: for they well know, that if they ſhould ſet out their opinions ſimply, and without diſguiſing, they would appeare ridiculous, and ſuch as cannot ſtand one with an other: what cleareneſſe ſhall we hope for out of theſe mens allegations, when their own explications, are implicacions: when their expoſition of figures are other figures, not onely without cleareneſſe, but alſo without ſignification?

18 But by this, which is ſaid, it appeareth, that theſe maſters exclamations, complaining of our boldneſſe, to forge figures vpon the Text of the Goſpell, are toyes to make men laugh: for it is a kind of monſter in this age, to heare the Romaniſts make a countenance to defend the Scripture, and that againſt vs, whom they hate, for being the Aduocates thereof. As if *Caiphas* would defend Chriſt againſt his Apoſtles: or, as if the Curtizans of Rome ſhould complaine of the diſorders, and ſuperfluitie of the Miniſters of *Geneua*.

CHAP.

CHAP. XIII.

That our aduersaries by their carnall eating, outrage and dishonour Iesus Christ; whileſt in the meantime themselues acknowledge it not necessary, and a thing of small profit and efficacy.

THE Reproches and indignities which our aduersaries offer Christ by their carnall presence, are these which follow. 1. In the first place, it is an vnworthy lodging for the glorious humanity of the sonne of God, to bee encloſed vnder the *Species* of a bit of bread, and a droppe of wine: which are not onely vnworthy creatures, but also subiect to many Accidents, which redound to the reproch of Iesus Christ; for if so bee the bloud be spilt on the ground, or the hoast doe fall in the durt in this case (let them say the body of Iesus Christ falleth, or doth not fall;) yet it is neuer the lesse in the durt: Iesus Christ indeed abased himselfe to exalt vs, but that was before his resurrection. After his ascending into glory, the holy Scripture doth not tell vs, that he must be againe abased, or made subiect to reproach. Saint *Paul* Phil. 2.8. saying that Christ abased himselfe to death, puts death for the close and last period of his humiliation, after which, he speaks of nothing, but his glory.

2 It is also too great an abasement of the eternall sonne of God, to subiect him to the will of a Priest, who is not alwayes a good man; who as oft, and as many times, as he will pronounce fiue words with intention to consecrate, Christ cannot chuse but yeeld himselfe into his hands. I wot well that the faithfull ministers of

the Gospell are weake and subiect to failing, so also they doe not take to themselues power to make Christ.

3 This is also to pull downe the glory of God, that wee may aduance the credite of man, to beleeue that a man hath the power to make God, and giue a Priest which is a mortall man, and a sinner, the ability. Since all the Angels, together with the Virgine *Mary*, and all the Saints, if they should ioine together all their power, could not make God, nor make the body of Christ, since it is already made.

4 I know they alleadge *Ierome ad Heliodor.* who saith, that the Priests *Christi corpus sacro ore conficiunt:* which words Sir *Coeffeteau* turneth thus: *They make the body of Christ with their holy mouth*; not knowing that *conficere ore cibum*, signifieth not to make meat but to eate it, and breake it with the mouth. It is a dishonour to Christ to cause him to bee swallowed by his enemies, and to put him into the belly of *Iudas*, and of all wicked men which partake of this Sacrament in hypocrisie; who by this meanes are more straitly vnited to the body of Christ, then all the Saints in Paradise, for none of them hath the body of Christ within him. Saint *Austen* in Psal. 10. saith indeed, that *our Lord gaue Iudas the first Eucharist made with his hands*; but he saith not, that this Eucharist was bread Transubstantiated into flesh, nor that *Iudas* did eate our Lordes body.

Coeffe. p. 435. alleadgeth this passage vnprofitably.

5 It is also a greater opprobrie then that of the Crosse to beleeue that the Rats and Dogs, can eate the glorious body of Christ, and to close his humanity in the bellies of the poisonous beasts: and since they holde that the body which is in the Masse, is the same body which sitteth on the right hand of God, it will follow, that the Rats can eate the body which is at the right hand of God, which is the height of impietie.

6 It is the ouerthrowing of the glory of Iesus Christ, to beleeue that his glorious body can receiue stabbes

with

with a penne-knife, and that these stabbes should draw bloud from his body: for howbeit they say, he felt no paine of these blowes, yet the shame abides, and the body of Christ is made the sport of a wicked man, and such bloudy sports are not without ignominie.

7 It is a shamefull dishonour, wherewith the Cautels or Rubrickes of the Masse, doe sullie the glory of Christ, to thinke that his body can be vomited vp, and to ordaine that it should be kept, as if the glorious humanity of our Lord might be wrapped vp in a vomite. And marke their honest deuotion; for the venerable *Hugh* of *Clugny* highly commends one *Goderan*, who tooke the crummes of the hoast which a thiefe had spued vp, saying, that the grydiron of Saint *Laurence* was more tollerable, as *Antonius* Bishoppe of *Florence* reporteth. They tell vs for excuse, that the sun beames fall vpon dunghils, and yet the sunne is not defiled: but this serues to conuince them the more: for they should compare the body of Christ with the body of the sunne, and not with his beames, which are no substance; but if the bodie of the sunne were in the dunghill, as they will haue Christs body to bee in the vomit, out of doubt hee would bee defiled, or if our Lordes body should not bee defiled by it: yet sure it should be dishonoured.

8 The holy Scripture that it may expose Idols to skorne, brings in *Laban* complaining to *Iacob*, and saiing; *Wherefore hast thou stolne away my gods?* How often haue the Priests had the like mischance?

9 It is a shamefull traffique to sell the body of our Lord in a priuate Masse for halfe a teston; Priests holding the place of Merchants as at *Paris* in *Greue*, a man may see a great number of Priests attending, and ready to minister Christ to the first commer for a little peece of siluer. This was the language of *Iudas*: *What will you giue mee, and I will deliuer him to you?* yea, to offer Christ for sheepe, for corne, for sicke horses, &c. *Doe this in remembrance of me*, saith our Lord, then not for the healing of beasts.

10 It

10 It is smally to Christs honour to beleeue that for the space of 12 or 13. hundred yeeres, the bones, the haires, the milke &c. of Saints may bee kept, and in the meane time to acknowledge, that the hoast will mould in fiue dayes, and the presence of Christ cannot warrant it from vermine, and biting of beasts.

11 It is a prophanation, and dispising of Christ, that the Pope in solemne procession, vpon the day of his Coronation, makes the hoast to be borne a grear way before him, mounted on a white horse, with a bell about his necke, and a lanthorne vnder a Canopie, carried by the Burgesses of Rome; but the Pope commeth after, carried on mens shoulders vnder a Canopie, supported by Princes; the Emperour himselfe, if hee be there, leaning his shoulder to the chaire; or if his holinesse bee on horsebacke, then holding his bridle, after he hath held his stirrope whilst hee got vp, as is discribed at length in the first booke of the sacred Ceremonies. In all this who is most honoured, the Pope or his God? Oh how wonderfull and plaine is the Propheſie of Saint *Paul*, 2. Thess. 2. when hee said, the *sonne of Perdition shall lift vp himselfe aboue that, which is counted God*; that is to say, aboue that which is called God, although it bee not so; where hee ioyneth two Propheſies in one word; the one of the Idolatry of the Masse, the other of the tyrannie of the Pope. It wil not serue the turn to say, that the Pope when he saith Masse in his owne person adoreth the hoast; for hee that will take the paines to read the forme of that Papall Masse, *lib. 2. sacr. Ceremon.* shall see that the Prelates and the people standing by, adore the Pope ten times oftner, & with more reuerence then they doe the hoast which is vpon the Altar, and that the Pope makes short worke with his adoration.

Sect. 2. cap. 3. maior princeps etiam si Rex esset, aut Imperator, staphã equi Papalis tenet.

12 Surely, these things are such, that wee are ashamed to reprehend them, but since they are not ashamed to publish such horrible things, why should wee be ashamed to complaine? Shall wee without saying a word suffer

ſuffer the name of our Sauiour to be thus vilified, and expoſed to contumely? Or can wee be ſaid to bee iniurious, if we be not afraid to ſay, what they are not aſhamed to doe? Muſt wee haue more reſpect to the perſons, then loue to the truth? Or ſhould wee feare to offend them more, then they feare to offend God, eſpecially, ſince our complaints tend but to their good, and ſaluation of them that hate vs.

13 Here, howbeit they runne away; yet doe they make countenance to turne their face, and defend the blowes, though retiring. They ſay then, that ſuch inconueniences as we alleadge ſhould not be heard, ſince the Marcioniſts did produce the like abſurdities, and indignities againſt the Incarnation of Chriſt; to ouerthrow the credite thereof, that the Sadduces diſputed ſo againſt the Reſurrection, and the Pagans againſt the Prouidence of God. 1 Defence.

14 To which we reply, that theſe are nothing like; 1. for theſe heretickes did fight againſt Articles clearely proued by the ſcripture; but wee againſt a doctrine which fighteth againſt the Goſpell, and ouerthrowes al Chriſtian faith, as wee haue already ſhewed, and will ſhew more hereafter, 2. They fight againſt Articles of faith, neceſſary to ſaluation, and without which no man can be ſaued. But our Aduerſaries acknowledge, that many haue beene and are ſaued without eating Chriſt with their mouth. The Thiefe that was crucified with Chriſt, was ſaued without ſo much as deſiring ſo to eate him, ſeeing hee had neuer heard of this Sacrament. 3. Theſe heretickes ſtriue about the points, that implyed no contradictions, as this Real eating of Chriſts body with the mouth doth, as we haue proued, and wil proue yet more. 4. What if ſome hereticks haue wrongfully drawne abſurdities out of a true doctrine, doth it follow, that we may not rightly diſcouer the abſurdities which ariſe frō a falſe. Alſo the inconueniences that theſe heretickes did produce, were feeble, and eaſie to be anſwered. But here our aduerſaries hold their peace,

and bite their bridles: or if any one answeres, it seemes he is afraid to be beleeued, he speakes with such little shew of truth.

2 Defence. 15 Some Doctors say, that it is not a thing so strange, that the body of Christ should enter into the bellies of Rats, since it entred into the stomacke of *Iudas*, more venemous then any beasts. This is to suppose that which is in controuersie, and to begge the question: for wee deny it, and maintaine that the body of our Lord neuer entred into *Iudas* bellie: hee did eate the body of our Lord Sacramentally, but not in substance. *He did eate the Bread of the Lord, but not the bread which is the Lord*, as saith Saint *August.* vpon *S. Iohn, tract.* 59.

3 Defence. 16 Finally, they alleadge the iniuries suffered by Christ here, during his infirmity, and say, that hee was inclosed in a belly, wrapped in swadling clothes, might haue fallen, might haue beene burned, bitten by beasts, stung by lice and fleas, and that the dogges licked the bloud which issued from his side; why then (say they) might not these things happen vnto it vnder the *Species* of bread? why cannot hee bee inclosed in the pixe that was inclosed in a belly? bee eaten of mise and dogs, as hee might haue beene when hee liued on the earth. These fellowes beblacke themselues more and more, & it seemeth they mocke vs, or rather God. Wee answere, let these bitings of Beasts, lice, and fleas bee granted; yet is there nothing alike; 1. For they produce things happning to Iesus Christ, during his infirmity: but now hee is in his glory, exempted from such iniuries and opprobries. For howsoeuer they say, Iesus Christ is impassible vnder the *Species*; and that these bitings doe not hurt; yet is hee dishonoured therby, 2. Besides, that which Iesus Christ then suffered, was for our saluation. But how can it concerne our saluation, that Iesus Christ should be now eaten of these vermine. 3 Ioyne hereunto, that lice & fleas aduocates of Transubstantiation, which they say did bite, or might haue bitten Christ, did not swallow him whole; but now a dayes

dayes they put his body all whole into the bellie of a Rat, nay of a worme, O humanity of the ſonne of God, largely and honourably lodged? Doe wee now ſpeake of men? ſurely too much learning hath made theſe doctors mad.

17 Neuertheleſſe, all that they produce being granted them; yet are they farre from that they aime at: for, if Chriſt could ſuffer ſuch ignominie at this day, as hee did whileſt hee liued here; yet is there no compariſon betweene the ignominie which he ſuffered during his infirmity, and the opprobrie wherewithall they ſully him at this day: for then was his body of the bloud of the Virgine *Mary*, but now they make it of a bitte of bread. Then it was in the Womb of the bleſſed virgin, but now it is placed in the belly of *Iudas*, nay of Rattes and Dogges, and of vermine. Then the onely efficacy of the holy Ghoſt went to the conception of Ieſus Chriſt. Now the power and making of Chriſt is tyed to certaine wordes ſpoken by rote: for albeit they ſay, the power of the holy Ghoſt giueth efficacy to theſe words, yet this is ſtill to vilifie the dignity of the holy Ghoſt, to tie it to certaine ſyllables mumbled ouer the bread. Then the Angell *Gabriel* was imployed to giue notice before hand of the Incarnation. But here a man who is for the moſt part wicked, is imployed not only to giue notice before hand, but alſo, which is more, to make Ieſus.

18 From hence ariſeth a Conſequence as cleare as the day, which ſetteth out the abuſe very plainely: for this is a naturall Principle acknowledged by euery one, that *God and Nature made nothing in vaine*: ſo ſay the Philoſophers; and there is not ſo ſmall a part of the whole world, nor ſo little a corner in mans body, but it ſerues to ſome purpoſe, either for vſe or ornament or for conſecration. If this Maxime bee true in naturall things, how much more in things diuine? And if God hath made nothing vnprofitable in the worke of Creation; much leſſe ſhould hee haue made any thing

without profite in the worke of Redemption.

19 Pursue wee this, and let vs put two other like Maximes to it; that is, *That if the least workes of God be profitable, much more the great.* And *the greater and more admirable the works of God be, the more excellent is the profite thereof presumed to bee.* It is thus of the Creation of the world, of the Incarnation of the son of God, of his passion for vs, of our resurrection. If then Transubstantiation, and the eating of Christs body by the mouth, be a thing so miraculous, a thing which ouerthroweth our sense, which fighteth against our Reason, which humbleth Christ with an extreame humiliation, having in it more miracles then any other worke of God. It is to bee supposed, according to these last Maximes, that the profite thereof at the least should be greater, then that of the Incarnation, or passion of Iesus Christ.

20 We now looke that our Aduersaries should produce some great fruit of this eating, and something it is of necessity to our saluation. But they deceiue vs; for hauing lifted vs vp aloft into the speculation of all euill, of this incomprehensible mystery, when they come to speake of the necessity and profit of this eating, they strike toppe-sailes, and giue vs a very little thing; for they acknowledge that for foure thousand yeeres together, from the Creation vntill Christ, the faithfull haue beene saued without this eating: that the thiefe crucified with Christ was receiued into Paradise without it; that many bee saued at this day without eating Christ by the mouth, and namely, that many who haue eaten him, are notwithstanding damned: and indeede they cannot tell vs, what aduantage they haue in Paradise which haue eaten Christ with their mouth aboue them, which haue not partaken of him but by faith. And they dare not say that a Priest repleat with the hoast, should bee more happy in Paradise then *Abraham, Moyses, S. Iohn Baptist*, or the thiefe crucified with Christ; why then doe they forge vs things

so

ſo ſhamefull, and ſo extrauagant, to confeſſe in the end that they are not neceſſary? It is not ſo of the incarnation; for howbeit God was not bound to follow this meanes for our ſaluation, yet ſo it is, that hauing followed this meanes, hee hath made it of neceſſity to all, ſo that no man can bee ſaued but by this meanes, which cannot bee ſaid of this carnall eating.

21 But behold well worſe, for they acknowledge an eating of the body of Chriſt, which is made by faith onely, and without the mouth; but they ſpeake of it with miſprizion, and call it an eating in *Idea*, in conceit, and Metaphorically, in reſpect of their carnall eating, which they call Reall, as if the other were not ſo, and yet neuertheleſſe ſpeaking of the profite that commeth by them, [a] they ſet the reall eating vnder the eating by faith, for they ſay, that eating by faith is profitable without the eating by mouth: but that the eating by mouth is vnprofitable, yea & hurtfull too, without the eating by faith; but this is a naturall principle, and without exception, *That of two things, whereof the one is profitable alone, and the other is not profitable, but ioyned with the other, that which is profitable alone is the better.* They answere vs, that these two kinds of eating, ioined together, are better then the ſpirituall eating onely. But this maketh nothing against the truth of that Maxime, or affords any exception against it. Neither doth it hinder, but that ſtill the ſpirituall eating ſhall bee the better. A Crowne with a Shilling, is more worth then a Crowne alone: yet this hindreth not, but that a Crowne is better then a Shiling. And to take the example that *Coeffeteau* brings, it was more profitable, for the Virgin *Mary* to conceiue Chriſt both in her ſoule, and in her body, then not to conceiue him in her ſoule, yet this hindreth not, but that it had beene more profitable, for her to conceiue him in her ſoule onely, then in her body onely. And indeed *Coeffeteau* durſt not ſpeake freely hereof, nor tel vs which of theſe two kinds of eating is the better.

[a] *Bel. lib. 1 de Euchar. cap. 7 § Ad alia. Ariſt. Top. 3 c. 2. ἡ καθ' αὑτὸ μὲν ἀγαθὸν τοῦδε δὲ μή. Coeffe. p. 449.*

22 Behold yet more, which is, that in speaking of the remission of sinnes, they said, that the eating of the Sacrament is profitable onely for such sinnes, wherewith the conscience is not charged; that is to say, a medicine for a disease past, a plaister for a wound healed, a remedy for sinne already discharged: why should a man seeke to discharge his conscience of the faultes wherewith it is not charged? And since the apprehending of Christ by faith, is a remedy profitable against all our sinnes: is it not infinitely more profitable, & by consequent more excellent, then their eating with their teeth? why haue we so much bruite for so little fruite? or why doe they holde their breath so long to giue vs nothing but wind? They say also, that this Sacrament doth not forgiue mortall sinnes, but onelie small, and light ones, which they call Veniall sinnes: by this reckoning, when Iesus Christ at the administring of the Cuppe spake of his bloud, shed for the forgiuenesse of sinnes; he meant onely light sinnes, & such as might haue beene washt away with the sprinckling of holy water. Is not this one of these glosses after the Romish fashion, and the practise of the rule deliuered before, by the Doctors Cannonists, that the Pope may dispense against the Gospell, by giuing an Interpretation thereof? But if this Sacrament apply the death of Christ to vs, can it apply it other then it is? Is the death of Christ our Sauiour represented to vs in the holy Supper, as a payment for small faults, & not a ransome and satisfaction for all our sinnes? Must wee faine so many miracles, fall into so many contradictions, charge the sonne of God with so great Ignominie, to reape so small profite thereby? But what moued these masters, so to diminish the efficacy of that very Masse? Couetousnesse: for by that meanes men must come often to it, and buy a good number of them, if hee will haue the soules much refreshed by them. These fellowes when they are mounted aloft, like Hawkes stoope to eate; and all this Transubstantiation

Bell. lib. 4. c. 17. & 18.
Coeffe. p. 450.

tiation so miraculous, endeth in a shift for gaine.

23 There are others which say, that the participation of this Sacrament conferreth grace to vs; which is in good English, *makes vs more holy and better men*. And wee doe not deny it, 1. But with this condition, that the Sacraments be receiued as they ought, and with such dispositions as are requisite, and without superstition and idolatry: but the Church of Rome is guiltie of all this. 2. And the preaching of the Gospell hath the same power, and in this surpasseth the Sacraments: for the word alone, without the Sacraments may bee profitable, but the Sacraments without the word are vaine and vnprofitable, and an idle spectacle. 3. And this holinesse and amendement of life must goe before the partaking of this Sacrament. 4. And also it is not of necessity, for making vs good men, to defile Christ with such reproches. 5. And the graces which wee acquire by our vnion with Christ, are spirituall, and by consequent not to bee attained to with corporall touching, from which Christ hath willed vs to be farre, till such times as we bee receiued into heauen with him. Then when hee said to *Mary Magdalen, do not touch me, for I am not yet ascended vp to my father*: which words though they concern not the Sacrament, yet doe they driue as in generall from corporall touching, as *Ambrose* teacheth *in Lucam*. lib. 10. cap. 24. *Mary that sought him in the earth could not touch him, Stephen that sought him in heauen did touch him.* 6. Let vs looke into experience, and wee shall see them which haue receiued this Sacrament of the Altar, not to goe away one whit the better. But contrariwise some daies before the Communion, you may see a mournfull countenance, a scrupulous abstinence, a Romish Holinesse: but after their *Pace* nothing but feasts, playes, and excesse: so that their Easter serues not to bring, but to finish their holinesse. Those few ashes which they lay on their foreheades the day before Lent, bring them a great deale of amendment, for after a lawfull riot, and

Maria quæ quærebat interra tangere non potuit. Stephanus tetigit, quia quærebat in cælo.

per-

permitted folly commeth a sodaine reformation.

Hi motus animorum atque hæc vesania tanta
Pulueris exigui iactu compressa quiescet.

Virgilius 4. Geor.

24 Finally, to finde out some profite by this eating, they tell vs, that in the Eucharist, the touching of the body of Christ, maketh our bodies capable of resurrection, and is in vs a seede, or root of resurrection and immortality. A subtle inuention, and too light by many graines, for the abuse is palpable, and thus wee shew it: 1. This is to assigne vs causes of our resurrection without testimony of the Gospell: for that which is alleadged out of the 6. of Saint *Iohn*, verse 54. is from the purpose, since in all this Chapter, there is not any speech of the eating of this Sacrament, as wee will shew, Chap. 19. 2. The Apostle Saint *Paul* in his 8. Chap. to the Romans, saith, *that God will quicken our mortall bodies by reason of his spirite dwelling in vs.* Hee doth not say, either there, or any where else, by receiuing the flesh of Christ into our stomacks? but because of the dwelling of his spirit in vs. 3. Also, this is to depriue the faithfull in the old Testament, and Martyrs which haue not receiued the Eucharist, of the cause of their resurrection, or at the least, that is to say, that all the faithfull shall not rise againe by the same power. 4. Ioyne hereunto, that this flesh receiued in the Eucharist by the mouth, be a seed of our future resurrection, this seed shall remaine in vs. But the Church of Rome holdeth, that the body remaineth not in the stomacke, but a little time, till changing of the *Species*, some thr[illegible] foure howres in a yeare.

25 If any [illegible]ent Father haue said, that the touching of the body of our Lord in the Eucharist, is the cause of our resurrection, hee meanes the spirituall touching by faith, whereof Christ spake, when he said, *Some body hath touched me*: Luk. 8. vers. 45. for he spake of the spirituall touching of the poore woman, which had

had laid all her hope on him, and had apprehended him by faith, before the touching of his garment, God had touched her heart before shee touched the garment of Christ.

26 In the meane time wee doe not deny, that the Lords Supper serueth also to our Resurrection, since it serueth to vnite vs to Christ who is our resurrection & life, *Iohn* 11. *v.* 25. But this may bee done without Transubstantiating bread into his body: without this carnall touching, and without subiecting the body of our Lord to so many opprobries here before set out.

27 Neither are we contrary to the Fathers, who call this Sacrament *the remedy of immortality, the token, sign or gage of our resurrection, the meat that nourisheth to immortality, hauing a vertue helpefull to resurrection:* We admit also of that which *Cyril* saith in *Ioan, lib.* 10. *c.* 13. *That wee shall not haue life in vs*: that is (saith he) *in our bodies, except wee eate of the flesh of Christ*: for our bodies shall not rise againe, but by vertue of the vnion that our soules and bodies haue with Christ: now this holy Sacrament serues to vnite vs to Christ. It serues then also for the resurrection of our bodies: but you shall not find any that saith, that this vnion is made by a bodily ioyning of the flesh of Christ with ours. Saint *Ambrose* is directly to the contrary, *lib.* 10. *in Lucam, cap. vlt. We touch not Christ by a bodily touching, but by faith.* And in the end of his 58. Sermon, *Stephen being on the earth toucht Christ that was in heauen.* A little before he had said: *Iam non super terram, nec in terra, nec secundum carnem debemus quarere saluatorem, Wee must not any more seeke our Sauiour vpon the earth, or in the earth, or according to the flesh, if wee desire to find him*; Which is more, Saint *Austen in Ioan, tract.* 121. hauing said; *that Christ might well bee toucht otherwise*, addes that by *touching*, hee meanes *beleeuing.*

Non corporali tactu Christum, sed fide tangimus. Stephanus in terris positus Christum tangit in cœlo.

Aliter non rectè tangitur, id est aliter non rectè in eum creditur.

28 Sir *Coeffeteau* after other of his fellowes, obiects against vs, a Catecheticall prayer of *Gregory Nyssen* Pag. 455.

ſen, which is not to bee found amongſt the workes of that Doctor; of the vncertainety whereof I wil ſpeake Chapter 20.

29 But to make ſhort, hee that would know how great profite the Church of Rome reapes by this carnall eating, let him compare the profite that comes of Baptiſme with that which comes of the Euchariſt: for our Aduerſaries hold, that Baptiſme is abſolutely neceſſary to ſaluation, but they confeſſe that many haue beene ſaued that neuer ate our Lords body with their mouth. By Baptiſme, they ſay originall ſinne is forgiuen and taken away, and all actuall ſinnes, as well mortall as veniall, committed before Baptiſme: But the Euchariſt is not auaileable, but onely for veniall ſinnes, and for thoſe whereof a man is already diſcharged. They ſay alſo that ſinnes are forgiuen by Baptiſme, without any ſatisfaction or pennance; but he that hath receiued his maker, is not thereby exempted from Purgatorie, Baptiſme (ſay they) takes away all ſinnes paſt at once: but wee muſt haue a great many Maſſes to deliuer a ſoule out of Purgatorie. How comes it to paſſe, that a Sacrament, wherein there is no Tranſubſtantiation, hath infinitelie more efficacy then that, in which the bread is changed into Ieſus Chriſt? Can the ſprinckling of water vpon vs on the outſide be of more efficacy, then the receiuing of Chriſt into vs: Theſe Doctors lift vp, and caſt downe the Sacraments as it were with forkes, according to their owne pleaſure, making the holy Supper fertill in miracles, and barren in profite, for feare leſt it ſhould hinder the ſatisfactions, by which theſe maſters are maintained. So after they haue ſo exacted Baptiſme, they abaſe it, euen to the comparing of it to Clockes and Gallies. Indeed this is to put the Sacraments into the Gallyes.

CHAP.

CHAP. XIIII.

That the Carnall presence and Transubstantiation gainesay the Analogie of Faith, and the Humane nature of our Saviour.

THe soueraigne good of man, is to bee vnited with God. The Pagans themselues haue acknowledged it, seeking to appease their gods with sacrifices. This also appeares by the vnquietnesse which is naturall to our spirit, euer depending vpon new desires, alwayes distasting the present state of things. A certaine proofe that our true and sound rest, is not to be found in the world, which since God created for man, it followes that hee created man for a better end then the world, namely, for himselfe. The mischiefe is, that in vniting man to God, the way is long, and we are very slow, & which is worse, wee are borne out of the way; all this is by reason of our first Parents reuolte, whose peruersenesse wee notwithstanding follow; what meanes is there then of bringing straw to this flaming fire, without consuming? of vniting man a sinner with God, who is Iustice it selfe without destruction. Not without cause then was the Prouerbe vsuall in *Israel*, we shall die, because wee haue seene God. A manifest Confession, that a naturall man cannot endure the presence of God

2 But God whose bounty cannot be hindered by our vnworthinesse, hath thought it a worthy thing for him to doe good to vs vnworthy men, and hath taken pitty on his Creatures; and for that wee could not approch to him, he hath come to vs, and is vnited perso-

permitted folly commeth a ſodaine reformation.

Hi motus animorum atque hæc veſania tanta
Pulueris exigui iactu compreſſa quieſcet.

Virgilius 4. Geor.

24 Finally, to finde out ſome profite by this eating, they tell vs, that in the Eucharist, the touching of the body of Christ, maketh our bodies capable of reſurrection, and is in vs a ſeede, or root of reſurrection and immortality. A ſubtle inuention, and too light by many graines, for the abuſe is palpable, and thus wee ſhew it: 1. This is to aſſigne vs cauſes of our reſurrection without teſtimony of the Goſpell: for that which is alleadged out of the 6. of Saint *Iohn*, verſe 54. is from the purpoſe, ſince in all this Chapter, there is not any ſpeech of the eating of this Sacrament, as wee will ſhew, Chap. 19. 2. The Apoſtle Saint [illegible] Chap. to the Romans, ſaith, *that God [illegible] mortall bodies by reaſon of his ſpirit* [illegible] doth not ſay, either there, or any wh[illegible] uing the fleſh of Christ into our ſto[illegible] of the dwelling of his ſpirit in vs, [illegible] deprriue the faithfull in the old Teſta[illegible] which haue not receiued the Euch[illegible] of their reſurrection, or at the leaſt [illegible] all the faithfull ſhall not riſe againe [illegible] er. 4. Ioyne hereunto, that this fle[illegible] Eucharist by the mouth, be a ſeed of [illegible] rection, this ſeed ſhall remaine in vs [illegible] of Rome holdeth, that the body remaineth not [illegible] ſtomacke, but a little time, till changing of the *Species*, ſome thr[illegible] foure howres in a yeare.

25 If any [illegible] ent Father haue ſaid, that the touching of the body of our Lord in the Eucharist, is the cauſe of our reſurrection, hee meanes the ſpirituall touching by faith, whereof Christ ſpake, when he ſaid, *Some body hath touched me*: Luk. 8. verſ. 45. for he ſpake of the ſpirituall touching of the poore woman, which had

Irregu
Paginat

had laid all her hope on him, and had apprehended him by faith, before the touching of his garment, God had touched her heart before shee touched the garment of Christ.

26 In the meane time wee doe not deny, that the Lords Supper serueth also to our Resurrection, since it serueth to vnite vs to Christ who is our resurrection & life, *Iohn* 11. *v.* 25. But this may bee done without Transubstantiating bread into his body: without this carnall touching, and without subiecting the body of our Lord to so many opprobries here before set out.

27 Neither are we contrary to the Fathers, who call this Sacrament *the remedy of immortality, the token, sign or gage of our resurrection, the meat that nourisheth to immortality, hauing a vertue helpefull to resurrection:* We admit also of that which *Cyril* saith in *Ioan, lib.* 10. *c.* 13. *That wee shall not haue life in vs*: that is (saith he) *in our bodies, except wee eate of the flesh of Christ:* for ...ies shall not rise againe, but by vertue of the ... our soules and bodies haue with Christ: now ...acrament serues to vnite vs to Christ. It ... also for the resurrection of our bodies: but ...ot find any that saith, that this vnion is ... bodily ioyning of the flesh of Christ with ...nt *Ambrose* is directly to the contrary, *lib.* 10. ... *cap. vlt. We touch not Christ by a bodily touch-by faith.* And in the end of his 58. Sermon, ...eing on the earth toucht Christ that was in hea- ...ttle before he had said: *Iam non super terram, ...erra, nec secundum carnem debemus quarere sal-...rem, Wee must not any more seeke our Sauiour vpon the earth, or in the earth, or according to the flesh, if wee desire to find him*; Which is more, *Saint Austen in Io-an, tract.* 121. hauing said; *that Christ might well bee toucht otherwise*, addes that by *touching*, hee meanes *beleeuing*.

Non corporali tactu Christum, sed fide tangimus. Stephanus in terris positus Christum tangit in cœlo.

Aliter non rectè tangitur, id est aliter non rectè in eum creditur.

28 Sir *Coeffeteau* after other of his fellowes, obiects against vs, a Catecheticall prayer of *Gregory Nyssen* Pag. 455.

permitted folly commeth a sodaine reformation.

Hi motus animorum atque hæc vesania tanta
Virgilius 4. Geor. Pulueris exigui iactu compressa quiescet.

24 Finally, to finde out some profite by this eating, they tell vs, that in the Eucharist, the touching of the body of Christ, maketh our bodies capable of resurrection, and is in vs a seede, or root of resurrection and immortality. A subtle inuention, and too light by many graines, for the abuse is palpable, and thus wee shew it: 1. This is to assigne vs causes of our resurrection without testimony of the Gospell: for that which is alleadged out of the 6. of Saint *Iohn*, verse 54. is from the purpose, since in all this Chapter, there is not any speech of the eating of this Sacrament, as wee will shew, Chap. 19. 2. The Apostle Saint *Paul* in his 8. Chap. to the Romans, saith, *that God will quicken our mortall bodies by reason of his spirite dwelling in vs.* Hee doth not say, either there, or any where else, by receiuing the flesh of Christ into our stomacks? but because of the dwelling of his spirit in vs. 3. Also, this is to deprriue the faithfull in the old Testament, and Martyrs which haue not receiued the Eucharist, of the cause of their resurrection, or at the least, that is to say, that all the faithfull shall not rise againe by the same power. 4. Ioyne hereunto, that this flesh receiued in the Eucharist by the mouth, be a seed of our future resurrection, this seed shall remaine in vs. But the Church of Rome holdeth, that the body remaineth not in the stomacke, but a little time, till changing of the *Species*, some thr[illegible] foure howres in a yeare.

25 If any [illegible]ent Father haue said, that the touching of the body of our Lord in the Eucharist, is the cause of our resurrection, hee meanes the spirituall touching by faith, whereof Christ spake, when he said, *Some body hath touched me*: Luk. 8. vers. 45. for he spake of the spirituall touching of the poore woman, which had

had laid all her hope on him, and had apprehended him by faith, before the touching of his garment, God had touched her heart before shee touched the garment of Christ.

26 In the meane time wee doe not deny, that the Lords Supper serueth also to our Resurrection, since it serueth to vnite vs to Christ who is our resurrection & life, *Iohn* 11. *v.* 25. But this may bee done without Transubstantiating bread into his body: without this carnall touching, and without subiecting the body of our Lord to so many opprobries here before set out.

27 Neither are we contrary to the Fathers, who call this Sacrament *the remedy of immortality, the token, sign or gage of our resurrection, the meat that nourisheth to immortality, hauing a vertue helpefull to resurrection:* We admit also of that which *Cyril* saith in *Ioan, lib.* 10. *c.* 13. *That wee shall not haue life in vs*: that is (saith he) *in our bodies, except wee eate of the flesh of Christ*: for our bodies shall not rise againe, but by vertue of the vnion that our soules and bodies haue with Christ: now this holy Sacrament serues to vnite vs to Christ. It serues then also for the resurrection of our bodies: but you shall not find any that saith, that this vnion is made by a bodily ioyning of the flesh of Christ with ours. Saint *Ambrose* is directly to the contrary, *lib.* 10. *in Lucam, cap. vlt. We touch not Christ by a bodily touching, but by faith.* And in the end of his 58. Sermon, *Stephen being on the earth toucht Christ that was in heauen.* A little before he had said: *Iam non super terram, nec in terra, nec secundum carnem debemus quærere saluatorem, Wee must not any more seeke our Sauiour vpon the earth, or in the earth, or according to the flesh, if wee desire to find him*; Which is more, Saint *Austen in Io. an, tract.* 121. hauing said; *that Christ might well bee toucht otherwise*, addes that by *touching*, hee meanes *beleeuing.*

Non corporali tactu Christum, sed fide tangimus. Stephanus in terris positus Christum tangit in cœlo.

Aliter non rectè tangitur, id est aliter non rectè in eum creditur.

28 Sir *Coeffeteau* after other of his fellowes, obiects against vs, a Catecheticall prayer of *Gregory Nyssen* Pag. 415.

ſen, which is not to bee found amongſt the workes of that Doctor; of the vncertainety whereof I wil ſpeake Chapter 20.

29 But to make ſhort, hee that would know how great profite the Church of Rome reapes by this carnall eating, let him compare the profite that comes of Baptiſme with that which comes of the Euchariſt: for our Aduerſaries hold, that Baptiſme is abſolutely neceſſary to ſaluation, but they confeſſe that many haue beene ſaued that neuer ate our Lords body with their mouth. By Baptiſme, they ſay originall ſinne is forgiuen and taken away, and all actuall ſinnes, as well mortall as veniall, committed before Baptiſme: But the Euchariſt is not auaileable, but onely for veniall ſinnes, and for thoſe whereof a man is already diſcharged. They ſay alſo that ſinnes are forgiuen by Baptiſme, without any ſatisfaction or pennance; but he that hath receiued his maker, is not thereby exempted from Purgatorie, Baptiſme (ſay they) takes away all ſinnes paſt at once: but wee muſt haue a great many Maſſes to deliuer a ſoule out of Purgatorie. How comes it to paſſe, that a Sacrament, wherein there is no Tranſubſtantiation, hath infinitelie more efficacy then that, in which the bread is changed into Ieſus Chriſt? Can the ſprinckling of water vpon vs on the outſide be of more efficacy, then the receiuing of Chriſt into vs: Theſe Doctors lift vp, and caſt downe the Sacraments as it were with forkes, according to their owne pleaſure, making the holy Supper fertill in miracles, and barren in profite, for feare leſt it ſhould hinder the ſatisfactions, by which theſe maſters are maintained. So after they haue ſo exacted Baptiſme, they abaſe it, euen to the comparing of it to Clockes and Gallies. Indeed this is to put the Sacraments into the Gallyes.

CHAP.

CHAP. XIIII.

That the Carnall presence and Transubstantiation gainesay the Analogie of Faith, and the Humane nature of our Saviour.

THe soueraigne good of man, is to bee vnited with God. The Pagans themselues haue acknowledged it, seeking to appease their gods with sacrifices. This also appeares by the vnquietnesse which is naturall to our spirit, euer depending vpon new desires, alwayes distasting the present state of things. A certaine proofe that our true and sound rest, is not to be found in the world, which since God created for man, it followes that hee created man for a better end then the world, namely, for himselfe. The mischiefe is, that in vniting man to God, the way is long, and we are very slow, & which is worse, wee are borne out of the way; all this is by reason of our first Parents reuolte, whose peruersenesse wee notwithstanding follow; what meanes is there then of bringing straw to this flaming fire, without consuming? of vniting man a sinner with God, who is Iustice it selfe without destruction. Not without cause then was the Prouerbe vsuall in *Israel*, we shall die, because wee haue seene God. A manifest Confession, that a naturall man cannot endure the presence of God

2 But God whose bounty cannot be hindered by our vnworthinesse, hath thought it a worthy thing for him to doe good to vs vnworthy men, and hath taken pitty on his Creatures; and for that wee could not approch to him, he hath come to vs, and is vnited perso-

nally vnto our nature, by cloathing in our humane flesh his only sonne, which is his word and eternall wisdom: Our Lord Iesus Christ blessed for euermore, whose humane nature is as it were, the knotte which tyeth vs to God, the Channell by which his graces doe runne to vs, the Ladder of *Iacob*, which ioyneth earth to heauen, which ioyneth man to God, at the foot whereof our consciences repose themselues in a sweeter sleepe then *Iacobs*. This is our *Emanuel*, that is to say, God with vs, as he himselfe saith, *Iohn* 14.9. *Hee that hath seene me, hath seene the father.*

Gen. 28. v. 11. &c.

3 Now then when wee come neere to God, wee are out of danger of being swallowed vppe by his glory, seeing that God communicates himselfe to vs by so familiar a meanes, and easie for accesse; hauing made himselfe in some sort visible in his Sonne, who being one body with vs, imparteth also his spirite to vs, and making vs his brothers, makes vs also by consequence the Children of God. This humanity was couered with reproach, that we might bee clothed with glory; it was borne in a stable, to open to vs the glory of heauen; it became a stranger vpon earth, to make vs Citizens of Heauen: It was condemned before an earthly Iudge, to acquit vs before the heauenly Iudge. This very man is ascended vp to heauen, that he might lift vs vp, to the expectation of the sonne of glory, and prepare vs a place in heauen, against he commeth at the last day, to gather vs to himselfe. The sinner approching to God another way, shall find nothing but death and condemnation, as the *Bethshemits* looking into the Arke without the propitiatory, which was a type of Christ, our onely propitiation.

1 Cor. 6.
Eph. 5. 30.

1 Sam. 6.

4 Since then all our faith resteth hereupon, whosoeuer denieth the humanity of Christ, or doth (though indirectly) ouerthrow it; hee cutteth the knot and breaketh the band, by which we are ioyned to God, and vndermineth the foundation of Christian Religion. It is no maruaile then if Sathan bee so busie euermore to falsifie

falsifie this doctrine, and to ouerthrow and alter the humanity of Christ, hauing already stirred vp *Valentine* which gaue him a spirituall body. A *Marcion* which gaue him an imaginary body, an *Eutyches* which confounded his humanity with his Diuinity, A *Nestorius* which separated his Diuinty from his humanitie; and at this day hee pursueth the same courses, building old heresies vpon new Titles, and imploying these Doctors, of whom wee are warned, 1. of *Tim. ver.* 13. who though they doe not say in expresse termes, that the body of Christ is not in nature like to ours, notwithstanding, say the same, by necessary consequence; and although they take a way about, and crooked, yet doe they arriue at the same place: and to this end wee imploy this Chapter, and proue that the bodily presence, and Transubstantiation destroy the humanity of the sonne of God.

1 Euery humane body hath the parts of it differing in situation; but Transubstantiation giueth Christ a body, the parts whereof are not different in situation: seeing the whole body of Christ is in euery point of the host; wherupon it followeth that al the parts are in one, and the same points: then is it not a true humane body.

2 Secondly, euery doctrine that giueth a body, the inseparable properties of the soule, by which it is made to differ from the body, destroyeth the nature of the body: but Transubstantiation is a doctrine, it giueth our Lords body, the inseparable properties of the soule, by which it is made to differ from the body; as, *to bee a substance vncircumscribed, to haue no place, to bee all whole in euery part of the body.* Transubstantiation therfore destroyeth the nature of Christs body.

3 Againe, euery true body hath some length. Our Lords body in the hoast hath no length, therefore it is no true body; that it hath no length, it appeareth, because a point hath no length: but they will haue our Lords body to bee all whole in euery point of the hoast; that is to say, they inclose length within that

which hath no length, 4 Moreouer, when a body that is in some place, is no longer there, it must needes be, either that it is gone from thence, or that it is changed into some other body, or that it is consumed, and brought to nothing: but the Church of Rome saith, that our Lords body receiued into the stomacke, ceaseth quickly after to be there, and yet is not gone from thence. They must needs say then, that it is changed, or that it is brought to nothing. Both the one & the other proue, that the body of Christ which was receiued into the stomacke, was consumed, and brought to nothing.

5 To seuer the body of Christ from the body of Christ, is to destroy it: but the Church of Rome seuereth the body of Christ which is in heauen from the body of Christ which is in the hoast: for whersoeuer there is a space betwixt two, there the one is seuered from the other.

6 Whosoeuer will compare the Incarnation of the sonne of God with Transubstantiation, (which *Coeffeteau* ridiculously calleth the two poles of our saluation) shall find them as directly opposite, as the two Poles are: for by the Incarnation, Christs body which was not before was made. By Transubstantiation they pretend to make a body which is already made. Now to make a thing that is made, is as absurd, as to destroy a thing that hath no being; who would not laugh at me, if I should say, that whereas Sir *Coeffeteau* is now at *Paris*, some body makes him, or brings him forth a new in *Spaine*?

7 In the Incarnation, the bloud of the holy Virgine *Mary* was turned into the flesh of the sonne of God: but in Transubstantiation they pretend, that the bread is turned into the flesh of the sonne of God. Two lines may well meet in one point, but two changes in two substances, diuers in place, time and kind, cannot possibly be one and the same. Two acts of generation in diuers times cannot beget the same man.

8 In

8 In the Incarnation Ieſus Chriſt took a body, which was but in one place at one time, contrariwiſe Tranſubſtantiation giueth him a body, which is in an hundred thouſand places at once.

9 The Incarnation manifeſteth Chriſt to vs, as Saint *Paul* ſaith, 1. *Tim.* 3. God manifeſted in the fleſh. Tranſubſtantiation hides him from vs; the one makes him viſible, the other inuiſible, the one applies it ſelfe to our ſenſes, repreſenting a true body to them, the other, deceiues them, repreſenting an apparance of bread without bread, and hiding the body.

10 In the Incarnation Chriſt tooke a humane nature like to ours in all things, ſinne onely excepted, Heb. 1. ver. 2. contrariwiſe, Tranſubſtantiation giues him euen before his death (as when hee celebrated the holy Supper) a body vnlike to ours in infinite things: Our body is bounded by place, palpable, viſible, in one place, hath it limmes, ſo different in ſituation; that the head is not where the feet are, nor the hands where the elbow is: contrariwiſe, Tranſubſtantiation giueth Chriſt (when hee celebrateth the Euchariſt) a body no wayes limited by place, impalpable, inuiſible, being in a multitude of places, and yet hauing no place, ſeuered from it ſelfe, higher and lower then it ſelfe, hauing the feet throughout the hoaſt, and his head in euery part of the hoaſt, and by conſequent, hauing his head where his feet are: Is ſuch a man our brother? what part of our nature can we acknowledge here?

11 The Incarnation gaue the body of Chriſt a corporall being; Tranſubſtantiation giues it a ſpirituall being: I meane not ſpirituall in *Pauls* ſenſe, 1. Cor. 15. who ſaith, *your bodies ſhall riſe ſpirituall bodies:* for this word *Spirituall* in that place ſignifies onely incorruptible, and immortall, poſſeſſed by the ſpirit of God, as *Auſten* ſaith, *cont. Adamant. cap.* 12. and is not oppoſed to *Corporeall* as our aduerſaries oppoſe it; who ſay that Chriſts body is not in the Euchariſt Corporeally, & that it is there after the manner of ſpirites, and not of bodies,

Spiritale corpus dicit omni modo Spiritui ſubditum, ſine aliquâ corruptione vel more

bodies, as *Bellarmine* ſaith, *lib. 1. de Euchariſt. cap. 2. §. 3.*

12 The Incarnation is a high myſtery, which diſplaieth it ſelfe in things of eſpeciall excellency, that is to ſay, in the vnion of the Diuinitie with the Humanity, and that without bringing in any thing which is ridiculous, or contradictory; but Tranſubſtantiation is a myſterie which they forge in vile and baſe things, to make the colour and roundneſſe of bread hang in the aire, and length without extention, to faſten the body of our Lord all whole to euery haire of a mans bearde wet in the Challice. To put the body of our Lord all whole in the belly of a Rat or of a Worme; and yet there comes no health to our ſaluation by all theſe deuiſes.

13 Which is more, although it be certainely true, that all eyes are eyther ſhut or open, and that all bodies are either ſtreight or crooked; yet Tranſubſtantiation giueth to Chriſt in the hoaſt, eyes that are neither ſhut nor open, and by conſequent, which are no eyes, a body which is neither ſtreight nor crooked, & by conſequent which is no body. If any man by his Doctor-like authority declare that Chriſts eyes are open in the hoaſt: let him remember that the Church of Rome holdeth, that he cannot moue in the hoaſt, he is bound then (according to the doctrine of theſe Maſters) to hold them alwayes open, and hath no power to ſhut them. Adde, that if (as theſe Maſters will haue it) the body bee all whole in euery point of the hoaſt, it followeth, that both the eyes are in the ſame point.

Scotus in 4. Diſt. 10. Quæſt. 5 Oculus Chriſti ſub Specie panis non recipit ſubiecta, &c. Et Quæſt. 7. ad tertium de reſpi.

14 The Incarnation giueth Chriſt a body not contrary to it ſelfe: but Tranſubſtantiation forgeth a body contrary to it ſelfe: for the body of Chriſt which did ſit at the Table, and celebrated the Euchariſt, is wholy contrary to that body, which they holde the Apoſtles had in their mouthes. That was infirme, this was without infirmity; that could ſuffer, this could not,

not; that did eate, this did not; that breathed the aire as another man, this did not breath; that looked with his eyes, this doth not; that receiued food and was nouriſhed, this receiued no food; the one did moue, the other could not moue it ſelfe (according to the doctrine of our aduerſaries) for being in no place locally, it could not change place, nor be moued locally: the one was in a place, the other without a place; the one was viſible, the other inuiſible; the one in an ordinary humane ſhape, the other all whole in a Cuppe of wine; who will belieue that this was one body, or if there were two, which was our Sauiours? or if it were but one body, how is it contrary to it ſelfe? They may not tell vs, theſe contradictory things may agree with Chriſt in diuers reſpects: for although it were ſo, yet is Tranſubſtantiation contrary to the Incarnation in theſe diuers reſpects: Beſides, wee haue ſhewed already in our 5. Chapter, that diuers reſpects may fall to a thing compared to diuers things which are out of it ſelfe; for example, one man may be ſaid to be great, and little in diuers reſpectes, great, in reſpect of a Dwarfe, little in reſpect of a Gyant; but that one man compared to himſelfe, ſhould bee great and little, or ſhould be all white, & all blacke, at one time, are things ridiculous and fantaſies of a running head: And yet this is the doctrine of our maſters, who without comparing the body of Chriſt to any other body, ſay it is at one & the ſame time paſſible and impaſſible; viſible and inuiſible; eating and not eating; mouing and not mouing; breathing and not breathing. Surely, night is not more contrary to day, then they make Chriſt to Chriſt: yet Sir *Coeffeteau* comes in to helpe, and will ſhew forſooth, that diuers reſpects may agree to the ſame thing compared with it ſelfe: the water of *Iordan* (ſaith he) when it ranne backeward was heauy, and was not; it was heauy by it owne inclination, but it was not heauy in the effect. But (Doctor) I maintaine that it was heauy in the effect, euen then when God ſtayed it: If I

ratione & inſpiratione dico quod Corpus Chriſti vt hic non reſpirat aerem nec inſpirat, ſed tamen corpus Chriſti, vt hic habet pulmonem refrigeratum.

bodies, as *Bellarmine* saith, *lib.* 1. *de Eucharist. cap.* 2. §. 3.

12 The Incarnation is a high mystery, which displaieth it selfe in things of especiall excellency, that is to say, in the vnion of the Diuinitie with the Humanity, and that without bringing in any thing which is ridiculous, or contradictory; but Transubstantiation is a mysterie which they forge in vile and base things, to make the colour and roundnesse of bread hang in the aire, and length without extention, to fasten the body of our Lord all whole to euery haire of a mans beard wet in the Challice. To put the body of our Lord all whole in the belly of a Rat or of a Worme; and yet there comes no health to our saluation by all these deuises.

13 Which is more, although it be certainely true, that all eyes are eyther shut or open, and that all bodies are either streight or crooked; yet Transubstantiation giueth to Christ in the hoast, eyes that are neither shut nor open, and by consequent, which are no eyes, a body which is neither streight nor crooked, & by consequent which is no body. If any man by his Doctor-like authority declare that Christs eyes are open in the hoast: let him remember that the Church of Rome holdeth, that he cannot moue in the hoast, he is bound then (according to the doctrine of these Masters) to hold them alwayes open, and hath no power to shut them. Adde, that if (as these Masters will haue it) the body bee all whole in euery point of the hoast, it followeth, that both the eyes are in the same point.

Scotus in 4. *Dist.* 10. *Quæst.* 5 *Oculus Christi sub Specie panis non recipit subiecta, &c. Et Quæst.* 7. *ad tertium de respi.*

14 The Incarnation giueth Christ a body not contrary to it selfe: but Transubstantiation forgeth a body contrary to it selfe: for the body of Christ which did sit at the Table, and celebrated the Eucharist, is wholy contrary to that body, which they holde the Apostles had in their mouthes. That was infirme, this was without infirmity; that could suffer, this could not,

not; that did eate, this did not; that breathed the aire as another man, this did not breath; that looked with his eyes, this doth not; that receiued food and was nouriſhed, this receiued no food; the one did moue, the other could not moue it ſelfe (according to the doctrine of our aduerſaries) for being in no place locally, it could not change place, nor be moued locally: the one was in a place, the other without a place; the one was viſible, the other inuiſible; the one in an ordinary humane ſhape, the other all whole in a Cuppe of wine; who will belieue that this was one body, or if there were two, which was our Sauiours? or if it were but one body, how is it contrary to it ſelfe? They may not tell vs, theſe contradictory things may agree with Chriſt in diuers reſpects: for although it were ſo, yet is Tranſubſtantiation contrary to the Incarnation in theſe diuers reſpects: Beſides, wee haue ſhewed already in our 5. Chapter, that diuers reſpects may fall to a thing compared to diuers things which are out of it ſelfe; for example, one man may be ſaid to be great, and little in diuers reſpectes, great, in reſpect of a Dwarfe, little in reſpect of a Gyant; but that one man compared to himſelfe, ſhould bee great and little, or ſhould be all white, & all blacke, at one time, are things ridiculous and fantaſies of a running head: And yet this is the doctrine of our maſters, who without comparing the body of Chriſt to any other body, ſay it is at one & the ſame time paſſible and impaſſible; viſible and inuiſible; eating and not eating; mouing and not mouing; breathing and not breathing. Surely, night is not more contrary to day, then they make Chriſt to Chriſt: yet Sir *Coeffeteau* comes in to helpe, and will ſhew forſooth, that diuers reſpects may agree to the ſame thing compared with it ſelfe: the water of *Iordan* (ſaith he) when it ranne backeward was heauy, and was not; it was heauy by it owne inclination, but it was not heauy in the effect. But (Doctor) I maintaine that it was heauy in the effect, euen then when God ſtayed it: If I

ratione & inſpiratione dico quod Corpus Chriſti vt hic non reſpirat aerem nec inſpirat, ſed tamen corpus Chriſti, vt hic habet pulmonem refrigeratum.

hold a peece of Iron ouer the water, doth it follow, that it is not heauy in the effect, because it sinkes not to the bottom? God indeed can take from the water the naturall weight therof: but I say, that then it is no longer heauy, and not as this subtle Doctor would haue it, heauy and light both together. O how wee must chew things for these men that haue so much a doe to swallow? See another errour; that is, that the examples he giues are taken from actiue qualities (such as weight is) and the action whereof may be hindred: but in Transubstantiation they make our Lords body to be in a place, and not to be in place, to bee weake and not to be weake; which are not actiue qualities, and wherein the contradiction cannot be salued by such examples.

Bellar. lib. 2. de Miss. ca. 4 §. 1. Eil. l. 1. c. 2 § 3

And indeed in the explication of these diuers respects they so discouer that they seeme willing to be vanquished: they say that Christ in his naturall being was passible and infirme, but hee was without infirmity in his sacramentall being. That in his naturall estate hee did eate, speake, breath and moue; but hee did neither eate, speake, breath nor moue in his Sacramentall being. Thus by these diuers respects they giue two things to the body of Christ; but for that this distinction of two beings in the body of Christ, is one of their starting holes, and retreates of their errour; Let vs enter with a torch in our handes to manifest the abuse.

In the first place wee shall not need any Philosophy to know, that diuers respects are alwayes according to the Accidents; so a man may be said to bee strong or wise, in respect of such a man, and feeble and ignorant in respect of such a man; but these respects cannot happen to the substance, or subsistence: as that a man should be an entire man in one respect, and in another hee should be no man. He should be *Alexander* in one respect, and *Philip* in another, hauing two beings according to diuers respects.

Besides, euery one knoweth, that an *indiuiduum* or singu-

singular substance, hath but one being or subsistence; for it is the being or subsistence which maketh the *individuum.* The Essence is common to all singulars of one kind, but the being or subsistence is one in euery singular. What a *Chimera* then is this, that one Christ hath two beings? but it is his being that maketh him one. Moreouer, in all reasonable Creatures, the being or subsistence is that which maketh the person, whereupon the Greeke Authors vse but one word *Hypostasis*, to signifie subsistence and person: Christ then hauing two beings, should haue two persons, a natural person, and a sacramentall person. Other things, that befall a subiect, as the actions, place, time, are not diuers essences, but accidents which follow the naturall essence, as also they are things naturall.

Thomas libro de ente & essentia.

Yet more, what else is the destruction of a bodies being, but the destruction of it too? and to loose our being what is it, but not to be at all? Christ then by this reckoning is destroyed in the Masse, then when his Sacramentall being is destroyed by breaking or corruption of the *Species.* Sir *Coeffeteau* to saue himselfe, giueth two beings to things; the one naturall, the other ioyned to nature; for example, the locall being, wherein hee faulteth doubly: for nothing hath any more, then one being, to wit, its naturall being; because *to be* signifies to *subsist*, or *exsist*. And indeed this locall being which he forged is none at all: for thereby this word *to be* signifies not to *subsist*, but onely *to bee in a place*, or *to haue a place.* The chiefe thing is, that although a body could haue more beings, then the naturall: yet should not the other bee contrary to the naturall, nor bring things contrary into one, and the same subiect, to make the same body at the same time, to haue a visible and inuisible being, a passible and impassible, one that did moue, another, that neither did nor could moue.

Note also, that euery true sacrifice requireth, that the thing which is offered, should be destroyed and consu-

med; and our aduersaries confesse it. But the Masse say they is a truer sacrifice then that which is offered in the Masse, should be destroyed and consumed. The thing which is offered (if we may beleeue them) is the body of Christ; that is then destroyed in the Masse. They answere, yea, but as touching his Sacramentall being. Then (say we) seeing in the Masse the naturall being of Christ is not destroyed, it followes by their doctrine, that the naturall being of Christ is not offered in the Masse. Then is it another sacrifice, then that vpon the Crosse, in which he offered his naturall being. To conclude, wee shall find that the Masse is a sacrifice of considerations and respects, which offereth nothing naturall.

Bell. lib. de Missa. ca. 7. § Hæc sent. verum & reale sacrificium, veram & realem mortem aut destructionem rei immolatæ desiderat Et cap. 2 § sed omissis Gregorius à Valent. lib 1 de Sacrificio Miss. saith the same.

5 All this is refuted by the explication of this word *Sacrament*: for the Church of Rome saith, that the *Sacrament* signifieth a holy signe, by consequent *Sacramentall*, is as much as *significatiue*, or *representatiue*. Thus Christ (by these masters) hath a significatiue being, which is a mockery. I know this word Sacrament excludes not the thing signified, neither doth it include it; and though you turne this word Sacramentall into all the senses it will beare, yet can it neuer (according to the beliefe of the Romish Church) be otherwise interpreted then *significatiue*.

6 Notwithstanding, let vs passe ouer this without laughing, and let them tell vs, how in this hoast Christ hath a significatiue or representatiue being, since this Sacramentall being which they giue him, is not proper to represent his naturall being? for first, that which represents a thing should be visible? but this sacramentall being is inuisible, and that which represents a thing should resemble it: but the body which they say is in the Sacrament, is altogether vnlike the naturall body of Iesus Christ.

Coeff passeth ouer all the rest of this Chapter.

Let vs presse them further. Iesus Christ (say they) had a naturall being, when he brake and gaue the bread, but a Sacramentall being which was vnder the *Species*

of

of bread. I demaund then, had not Christ his naturall being also vnder the *Species?* doth not the Church of Rome hold, that Christ with all his nature, his soule, his body, with all the parts thereof, is vnder the *Species* of bread: They doe not then amend the market by putting a Sacramentall being of Christ in the hoast, to couer their contrarieties with the shadow of diuers respects, since his naturall being is also vnder the *Species*, and is as contrary to his naturall being, which is without the *Species*, as his Sacramentall being.

Briefly, to forge two beings of Christ, is to make him a fantasme, and to paint him with Wind. Therefore if wee desire them to speake good English, and leaue their schoole tearmes, they are astonied and taken as it were in a trap.

As for the iniuries that Sir *Coeffeteau* heapeth vp in the end of this Chapter, imagining that without Transubstantiation the holy Supper is but a fantasie, and a Sacrament of respects, hee doth therein blaspheme not onely against the holy Supper, but also against Baptisme, which is not a fantasie, although there bee no Transubstantiation therein. Pag. 477. 48.

CHAP. XV.

That they, who teach that the body of our Lord is in diuers places at one time, do destroy his humanity, ouerthrow Christian faith, and wrap themselues in infinit contradictions.

THis Chapter is to defend the humanity of Christ against Transubstantiatiō. The Doctors of the Romish Church say, that God can make one body to bee in diuers places at one time.

2 Whereto wee answere 3. things: that wee haue not here to doe with the power of God,

but with his will, which wee haue ſhewed to bee contrary to this carnall preſence: Secondly, wee ſay, that before wee repoſe our faith vpon the power of God, we muſt regard his truth: for we may not ſtretch the power of God ſo farre, that wee make it fight againſt his truth, or make him belie or gainſay himſelfe.

3 The reaſon why our Aduerſaries with one conſent ſay, that God cannot doe things which imply contradictions; that is to ſay, to make things contradictory true together: but to put a humane body into diuers places at once, is to make God will a thouſand thinges contradictorie, as we will ſhew: It is then a thing contrary to his truth.

4 Fourthly, we ſay, that to place the body of Chriſt in a hundred thouſand diuers places at one time, is to ouerthrow Chriſtian faith, to aboliſh the humanity of Chriſt, to paint the Temple of God with Chimeraes & Fables, to driue Chriſtians from Churches to Meſchitoes, or to driue them to the Synagogue: let vs handle theſe three points in order.

5. 1 As touching the faireſt point, wee haue in the Chapters going before ſhewed, that the Goſpell and the inſtitution of the holy *Cuppe*, and the circumſtances thereof, are for vs; and that our aduerſaries wreſt the Goſpell with infinite figures; that aſwell the carnall preſence as Tranſubſtantiation doe fight with the Goſpell, extreamely diſhonour Chriſt, and aboliſh his humanity.

2 The ſecond point that wee maintaine, is that to put a body in diuers places at one time, is to wrap themſelues in a thouſand contradictions, and to make God wil things contradictory; and here follow our proofes; firſt, beſides the abſurdities touched, that a body ſhould be longer then it ſelfe, higher then it ſelfe, ſeparated from his ſelfe; put wee the caſe that the body of *Alexander* ſhould be at Rome, and at Paris all at one time: See what followes, *Alexander* at Rome might be in a fire, and at *Paris* in cold water; ſo that at one

time

time a man ſhould burne and not burne, or if we will beleeue Sir *Coeffeteau*, he ſhall burne in cold water, and bee cooled in the fire. But if this body at *Paris* ſhould be a bed without meat, and at Rome the ſame inſtant at a a table making good cheere; how ſhould theſe contradictions be accorded? that hee ſhould eate and not eate at the ſame time, that a man ſhould haue his belly full, and his belly empty at one inſtant; 3. ſo if hee feaſt at Rome, and faſt at Paris, ſhall his good cheere he hath at Rome make him fat at Paris, where he eateth nothing? And why ſhould not his faſting at Paris be of as much vertue to make him leane at Rome where hee feedeth ſo well? what a kind of Doctrine is this, which makes a man faſting and full, to haue his belly full and empty at the ſame time. Yet more; for if this *Alexander* take a blow at *Rome* with a ſword which cutteth off his arme: ſee there is a man that hath two arms at Paris, but the ſame man being at Rome at the ſame time hath but one, hee is maimed and not maimed, and the ſame arme is a liue and dead at the ſame time: I maintaine, that if the arme bee aliue, it is not dead, or if it be dead, it is not aliue: but our aduerſaries will haue it to be both; but if God to auoid this Contradiction, muſt bee faine to make *Alexander* at the ſame time looſe an arme at *Paris*, where no man hath ſtrucken him, behold your impriſon his almightineſſe vnder colour of making it greater: and yet ſtill the ſame contradictions remaine? for the ſword and the hand that ſtrucke *Alexander* at Rome, ſhall not haue ſtricken him at *Paris*: that is to ſay, ſhall haue ſtricken a him, and ſhal not haue ſtricken him.

5 But if this *Alexander* being in an hundred thouſand places, eate in all theſe places, one man of an ordinary nature, may at one meale eate all the victuals in the world, and eate in one place meats that are looſing, and and in another place ſuch as are binding, here poyſon, there wholeſome nouriſhment: ſo that the ſame man ſhall be a man of a conſtitution, contrary to himſelfe.

6 From

From hence ariseth another swarme of contradictions: for if one kill *Alexander* at Rome, hee remaineth aliue at Paris; one may say, hee is slaine, but hee is not dead, for he liueth other where.

7 And if hee should come from Paris to Rome, it were possible for him to mourne at his own funerals, & to carry himselfe to the graue.

8 Or if he at Rome should be comming to Paris, and meet himselfe by the way, should not one man becom two? For an incoũter must be of two things at the least: *Aristotle* in his 3. of his *Physickes, cap.* 3. saith, that nothing can moue with diuers motions at once: but here we haue a man going to the right hand, and to the left, to the North and to the South all at one time, whereupon it followes, that the farther hee goes on, the farther he goes from himselfe: And since they lay at vs with the omnipotency of God, without regarding his truth: Cannot this omnipotency of God, as well make *Alexander* meeting himselfe, fight with himselfe, and kill himselfe? so one man shall bee more valiant and feeble then himselfe, and in one action bee vanquished, and victorious both. Sir *Coeffeteau* passeth by all this lightly, *but with a good grace*, and in an *eloquent humor*; hee would haue the Accidents which haue no relation to place, to happen equally to *Alexander* in both places where hee is, so that if hee be in the fire at *Rome*, and in the cold water at Paris, hee shall burne in the cold water, if the force of the fire bee greater at Rome, then the force of the water at Paris; or he shal coole and moist in the fire, if the force of the water at Paris be greater then the force of the fire at Rome. But saieth he, if the force of the two Agents be all alike, nothing shall come of it; that is to say, if the fire at Rome, and the water at Paris bee of equall force, he shall neyther burne nor be cold, in either of both the places: if at Rome (saith this Doctor) hee takes a blow with a sword that cuts off his arme, hee shall feele the paine at *Paris*, but shall not take the blow, &c. any man that

Pag. 483

Pag. 484.

is

is not foreſtalled with preiudice, may ſee here a melancholike humor mingled with impietie: hee will neuer haue it granted, that God can make *Alexander* bee at the ſame time at Rome, and at Paris: but in this caſe hee ties him to will, that this *Alexander* bee moiſt in the fire, or burnt in the cold water; and to cauſe that being in the fire, and in the water both together, he ſhal neither burne nor be moiſt; that he be ſtrucke without a blow, that the ſtroke of a ſword drawne at Rome cut off an arme at *Paris* without touching it; that he grow fat without eating, and be full without meat, who hath made this Doctor Ruler of God? doe theſe fellowes magnifie the power of God, to tie it with ſuch ridiculous bounds, and to giue it lawes with ſuch a ſenſeleſſe ſubtlety.

7 *Coeffeteaus* proofe is of the ſame ſtampe, wherby after hee hath reiected *Ariſtotle*, hee ſheweth that the ſame man (at the ſame time) may moue by two contrary motions, after the example of the Planets which moue from the Eaſt to the Weſt, and from the Weſt to the Eaſt. The poore man hath ſtudied his Sphere, but ill, and ſtrayeth from the queſtion: for the Planets haue but one motion that is proper to them, which is from the Weſt to the Eaſt, the motion from the Eaſt to the Weſt, is the motion of the firſt moueable Orbe, that carrieth them with it. But here it is not ſo; for here they make *Alexander* to moue himſelfe by his owne proper motion, two contrary wayes. Moreouer a Planet wanders not from it ſelfe, nor meets it ſelfe, as Sir *Coeffeteau* makes *Alexander* to turne his backe vpon himſelfe, and to meete himſelfe: letvs goe forward to the other contradictions. Pag. 486

8 To ſay alſo that one body may bee in diuers places, is to ſay, that a body may bee out of that which doth incloſe it, and by conſequence, that which doth incloſe it, doth not incloſe it, for the place which doth incloſe it is at Rome, doth not incloſe it at Paris, which is a cleare contradiction: as if a ſword were here in-

cloſed in a ſcabberd, and in another place, were out of the ſcabberd, it ſhould bee incloſed, and not incloſed, & ſhould be out of that which did inuiron it.

9 The Principles and Maximes of the Mathematicks are of ſo abſolute a neceſſity, that to deny them were not onely blindneſſe, but contradiction; ſuch are theſe Maximes, that *the whole is greater then the part*, that *from one point to another, the ſtraighteſt line is the ſhorteſt*; that it may be otherwiſe, it is not onely impoſſible for vs to beleeue, but alſo to imagine. Of the ſame neceſſity is this, that if *two lines or two bodies ſhould touch in one point, they muſt needs touch together.* As if the points of two poniards touch in one point, they will alſo touch together: by this rule let vs examine this doctrine, and put the caſe, if *Alexanders* body at Rome ſhould be in the Tibor, & being at Paris, it ſhould alſo be in the Seyne: if then the water of Tibor ſhould touch the ball of *Alexanders* eye, & the water of Seyne ſhould alſo touch the ſame ball, it muſt needes be that Tibor ſhould touch Seyne, and that two riuers diſtant three hundred leagues aſunder ſhould touch together, without approaching, or ſhould approch without mouing, and ſhould touch without touching. It is not to purpoſe to anſwere, that the diuerſity of the places hindreth the riuers from ioyning: for ſtill the maine point of the Ball of *Alexanders* eye, as well at Paris as at Rome, is all one point. How then would hee make two things touch one point, without touching one another: neither doth it ſerue the turne any more to anſwere, that this takes nothing from the body which is of the eſſence thereof. This is to ward where I ſtricke not; for here I maintaine this onely, that this doctrine ouerthroweth the nature both of a point, and of touching: making a point to be no point, and touching to be no touching: for it is of the eſſence of a point to be indiuiſible, and ſuch as cannot be parted into two: but this doctrine that will haue the point of the middle of the Ball of *Alexanders* eye to bee at Paris and at

Pag. 489. 490.

Rome,

Rome, ſeuereth a point from it ſelfe; It is alſo of the Eſſence of touching, that it muſt be by comming neere: And yet they make the water of Tyber touch *Alexanders* eye which is at Paris, without comming neere to it? what a miſery is it, that wee muſt ſpeake to Doctors in theſe dayes, as a man would ſpeake to Children, and call them backe to the firſt principles of reaſon? and about this point it is, that Sir *Coeffeteau* (according to his accuſtomed ciuility) cals mee dog? it is becauſe I keepe the ſheepe, or becauſe I barke at theeues which ſteale mens ſoules, and come into the ſheepefold by the window, as our Sauiour ſaith, *Iohn* 10. but let vs follow ſince theſe Doctors flee. Pag. 489

10 If then one would perſwade theſe maſters, that the ſame man is two in diuers times; for example, that *Iohn Chaſtel* liued in the ſame moment, 1550. & in the ſame 1600. They would ſay, ſuch a one had his wit far ſpent, though hee would couer his ſpeech with the omnipotency of God: for this were to ſay a man liued in a time which were not, and were elder and younger then himſelfe, things incompatible. In the mean time it is no leſſe incompatibility to be at once in 2. diuers places ſeparated the one from the other, then in two diuers times, to be higher or lower then himſelfe, on the right hand, or on the left hand of himſelfe, to bee elder or younger then himſelfe. Here Sir *Coeffeteau* confeſſeth, that a body cannot bee in diuers times, not (ſaith he) becauſe there is want of any power in God; but for the manifeſt repugnancy which is in the nature of the thing. Pag. 491. And I ſay to him in the like manner, that a body cannot bee in two places; not becauſe there is any want of power in God, but becauſe there is a repugnancy in the nature of the place, of the eſſence whereof it is, to containe a body, ſo that the thing contained cannot bee out of that which doth containe it. If then ſome place containe *Alexander* at *Paris*, how do they at the ſame time take *Alexander* out of that place, and place him at Rome, euen while hee is at Paris? beſides,

it is contrary to the nature of any ſubſtance whatſoeuer, to be farre away from it ſelfe. It is alſo againſt the nature of a Line, that a Line of fiue foot, (as it were *Alexanders* length) continuing a Line of fiue foote, ſhould for all that bee ten foot long: for if you ſet it in two diuers places, it muſt needes haue the ſpace double.

11 By the ſame reaſon, if one haue a veſſell of wine that containes 200. pints, he may with theſe 200. pints fill 100000. ſuch veſſels, by putting theſe 200. pints in 200000. diuers places I know God can multiply wine as well as any other Creature, but then the wine that is multiplied, ſhall bee more in quantity then it was, not as theſe our goodly maſters would haue it, who bring in a multiplying of a body, bee it wet or drie without any encreaſe thereof in quantity.

12 Wee might bring more, but wee will bee contented to bring one onely reaſon which ſurely will batter his error without reſiſtance, and carry the peece: Hee which ſaith that a ſmall part is greater then the whole, that *Gentilli* is bigger then *France*, that the number of two is greater thē the number of a hundred, or that a droppe of water is bigger then the ſea, ſpeaketh ridiculous and contradictory things. Our Aduerſaries will not deny it: And yet notwithſtanding they ſay the ſame ere they bee aware; in ſaying, that a body may bee in diuers places at once; for if a ſmall droppe of water may be in a hundred thouſand diuers places at once, it may bee alſo in a hundred thouſand millions of places; and briefly in ſo many places, that it may fill a whole world; which is to bee greater then the ſea; and notwithſtanding according to this goodly doctrine, it ſhall remaine alwayes a ſmall droppe: for theſe maſters, notwithſtanding the multiplication of places will haue the thing ſtill remaine the ſame: So a ſmall droppe of water continuing a ſmall droppe, ſhal occupie more then the ſea, as Sir *Coeffeteau* confeſſeth, who pag. 493. making as if hee would fight with this

 obiecti-

obiection yeelds me that which I demand, and acknowledgeth that it followeth vpon my argument, and that I may rightly inferre vpon it, that euery place where this little droppe ſhall bee, ſhall be greater then the ſea; this to him ſeemes poſſible, and ſuch as may bee admitted. Thus the Reader may ſee what ſhamefull confeſſions I wrung out of the mouthes of mine aduerſaries.

13 To what end now ſerue the amplifications of the omnipotency of God, ſince they haue no other end but to eſtabliſh theſe Chimeraes, and ſerue but to enlace, not onely our ſpirits, but the truth of God in Contradictions, and diuers incompatible intentions.

14 Therefore that goodman *Thomas* vpon the 4. of Sentences holds, that a body cannot by any means bee in two places locally; hee could not diſgeſt ſo great an abſurdity, that a thing remaining entire, ſhould be deuided, ſeparated and put aſunder from it ſelfe; for what can bee neerer mee then my ſelfe? But *Scotus* that ſubtle Doctor came after him, and held the contrary, and drew to him all the ſchoole; ſo at this day it is held conſtantly, that there is no implication of contradiction, to put one body locally, and circumſcriptiuely into many places, as Sir *Coeffeteau* ſayth, p. 495. *We deny not that our Lords body could be circumſcriptiuely in many places, ſo that it ſhould be contained in them.* *Dist. 4 q. 2. Ar.*

15 The third point remaines, which is to ſhew, that to ſpread the body of Chriſt into a million of diuers places, is to annihilate the Chriſtian faith, and to aboliſh the humanity of the ſonne of God.

Firſt, in teaching that the nature of the body of Chriſt will indure to bee in many places at once, they accuſe him of ſimplicity, to haue done infinite things improfitably; for why went hee from one place to another, ſince his body was already in the place where hee would haue been, or at leaſtwiſe might haue been,

if he had so willed? In Saint *Luke* 2. *Ioseph* and the virgine *Marie* went in company from *Nazareth* to *Ierusalem* to the feast of the Passeouer; when they returned, Christ stayed behind them in *Ierusalem*, his mother not perceiuing it after a dayes iourney, his father and mother sought him in the company, and not finding him, were forced to returne to *Ierusalem* to seeke him; there they found him in the Temple conferring with the Doctors, then his mother said vnto him, *why haue you put vs to this trouble?* but he answered; *Know you not that I must gee about my Fathers busines?* to which I say, that this answere had been too feeble if his body could haue beene in diuers places at once: for hee might haue returned with his mother, and yet haue stayed in *Ierusalem* about his fathers businesse. Here Sir *Coeffeteau* in
Pag. 496. 497 stead of answering moues other questions. Afterwards he addes, *the Minister deceiues himselfe to thinke that wee permit the power of being in many places to the dis-*
498. *position of the humane nature:* A cauill, I thinke no such thing, and by consequent whilest hee ascribes to mee an opinion, that I held not, in vaine doth he imploy an whole page, to dispute against it, and yet in the next obiection he cauils with mee againe in the like sort. Secondly, if this plurality of places bee to be receiued, who can assure me that Christ then when hee was vpon the Crosse, was not walking in some other place? or that when the Souldiers did buffet him in *Ierusalem*, hee did not sleepe in *Alexandria*, and was not walking in the Amphitheator at *Rome*? who can say, that his body when it was inclosed in the virgine *Maries* wombe, was not in many other wombes? surely these morsels with their Maximes, make the Christian faith not onely feeble, but also ridiculous: for they cannot reply, that to bee in diuers places at once, did not agree with Christ till his body was glorified: for they affirme hee was in diuers places when hee celebrated the Eucharist, but then hee was not glorified. *Coeffeteau* in stead of answering askes other questions:

who

who can proue to mee (saith he) *that God could not fasten to the Crosse some shew of a man instead of Christ?* I answere, hee could: but the Scripture in so many places beating vpon the truth of his passion, teacheth vs, that hee would not.

3 We may be amased likewise, that our Aduersaries condemn them which hold the omnipresence of Christ, calling them *Vbiquitaries*, and in the mean while themselues say the same, that hee may be euery where: for if hee may bee in a million of different places, why not in fiue hundred millions of places? briefly, why not in so many places, that he bee in euery place? why doe they condemne as absurd, that which they say is possible, and not repugnant to his nature? there is no other difference betweene them, but that the one say it is, the other say it may bee, it maketh no matter, though their errour be somewhat higher, or for other considerations: for there may be diuers wayes to one downefall: seeing then that they as much destroy the humanity of the sonne of God, it is to them also that S. *Austen* speaketh Epist. 57 *ad Dardanum: Our Lord hath giuen his body immortality, but hee hath not taken away the nature of it, therefore Christ is not euery where according to his Body: for we must take heed we do not so establish the Diuinity of the man, that we destroy the truth of his body.*

Coeffe. pag. 499. in stead of answering, talkes of the creation of the world, and yet fraudulently.

Venturus est in eadem carnis forma atque substantia, cui profecto immortalitatem dedit, naturã non abstulit. Secundum hanc formam non est putandus vbique diffusus. Cauendũ enim est, ne ita diuinitatem astruamus hominis, vt veritatem corporis auferamus.

16 Ioyne wee hereunto that which wee haue shewed at large in the 11. and 14. Chapters, where wee haue deduced by demonstratiue proofes, that this carnal presence of Christ in the hoast establisheth two bodies of Christ, one contrary to the other: or at the least maketh the body of Christ contrary to it selfe; for the same absurdities arise from this doctrine.

17 For so many wounds as truth giues superstition, our Aduersaries bring Playsters, but ten times too little for the hurt, & yet they lay thẽ besides the wounds; for they stray from the point in question, bringing shifts in stead of answers; they say then that if God hath made

two

two bodies sometimes to be in one place at once. It is not strange, thē that one body should be in diuers places: for say they, the one is not more repugnant to reason thē the other: let vs grant this, and let vs heare what they say thereof.

Philopponus in 1 c. lib. 4. Physic.

εἰ δυνατὸν ἦν σῶμα διὰ σώματος χωρῆσαι ὡς δύο ἅμα εἶναι τὴν αὐτὴν τύτῳ ἔδει δυνατὸν εἶναι τὸ μέγιστον εἰς τὴν μικροτάτην χώραν· διὸ καὶ ὡς αὐτός φησιν Ἀριστοτέλης ἡ θάλασσα ἂν εἰς κυάθου ἐχωρήθη καὶ ὁ οὐρανὸς εἰς κέγχρου.

Bellarm. lib. 3. de Euch. ca. 6. §. Alterum, corpus Christi transiuit per ianuas clausas.

First of all their owne *Aristotle*, and all Philosophy is against them; yea, so farre that *Aristotle* saith, that if one body could pierce another, so that two bodies had but one place, it would follow that a very great body might bee in a very little one, and all the sea might be contained in a small glasse, yea the whole heauen in a Barley corne: for if two bodies could be in one place, it were possible that 4. yea that 2000000. bodies might be in one place, so you might by drops inclose the whole sea in one droppe, and all the world by peeces in a graine of wheate. This reason is not grounded vpon *Aristotles* authority, but vpon very necessity, and vpon our Aduersaries confession. But let vs heare the examples they bring out of the holy Scriptures. First, they say, that Christ went through the closed dores in 20. of Saint *Iohn*, ver. 19 as *Bellarmine* and infinite others say: Reade the passage, and you shall find they falsifie it, for it is not that Christ went thorough the closed dores: but, *as the dores of the place where the Disciples were assembled were shut, Iesus came and stood in the middest of them.* And let here any man iudge which is most meete, that the Creator should obey his creature, or the creature his Creator: that the dores or walles had yeelded to their Creator, or that the Creator had fitted himselfe to the dores and walles; surely wee ought rather to beleeue, that this change was made in them then in the body of Christ, & that they were without resistance, then that the body of Christ should be without place or solidity.

19 The Ancients neuer vnderstood it otherwise. The Author of the questions attributed to *Iustin* about the end of 117. question, saith, that *Christ did not enter among his Disciples, by changing his body into a spirit, but entred in his true Massie and solid body, doing things*

[a] con-

[a] *contrary to nature by his diuine power. Chryſoſtome* vpon this place of Saint *Iohn* ſaieth, *Chriſt entred, the dores being ſhut.* [b] *Leo Epiſt.* 81 ſaith the ſame, *Clauſis ad eos oſtijs ingreſſus: He came into them the gates being ſhut. Auguſtine* in his 121. Treat vpon Saint *Iohn*, ſaith the ſame. *Cyril* vpon S. *Iohn* ſheweth, that this miraculous change was not made in the body of Chriſt, but in the nature of the things: for (ſaith he) *by his omnipotency he ſurmounteth the nature of the things. Ierom* in his Epiſtle to *Pammachius* ſaith that *Origen* proued by this paſſage that Chriſt had an airy and ſpirituall body. Our aduerſaries then borrow their Armes of the olde Hereriques: but what doth hee anſwere? *Tell mee thou moſt acute diſputer, which is greater to hang ſo great a maſſe of earth vpon nothing, and to ballance it vpon the inſtability of the waters, or that the creature ſhould yeeld vnto the Creator?* Is not this the ſame wee ſay, to witte, that the miracle and change was made in the dores or walles, and that the creature yeelded to the Creator?

It is true that *Ierome* in this place, as alſo *Ambroſe* in his *lib.* 10 *cap.* 24 and *S. Auſten epiſt ad Volutian*, ſay, that *Ieſus entred through the dores being ſhut*, but thereby they vnderſtand onely, that our Lord entred, *when the dores were ſhut*, and for proof of that I ſay, *Ierome* expounds the manner of his entring, ſaying, that the *creature gaue place to the Creator*, that is to ſay, the dore or walles to Ieſus Chriſt. And from thence the worthy Doctors draw no conſequence contrary to the humane nature of our Lord, as our aduerſaries doe, who deceitfully foiſt in theſe words (*through the dores being ſhut*) which are not in the Goſpell, that they may draw from thence conſequences for their aduantage.

10 And here wee will ſhew the little fidelity Cardinal *Bellarmine* vſeth in alleadging the fathers: for hee alleadgeth theſe paſſages aboue recited, as making for him without producing the words, which neuertheleſſe make againſt him. Hee alleadgeth *Leo* in his 10. Epiſtle

[a] I do not ſay as *Coeff.* falſly layes to my charge p. 504.

[b] *Ep* 81 *ad Paleſtinos Monachos. Clauſis foribus repentè Dominus omnipotentia ſuæ natura rerum ſuperata ingreſſus ad diſcipulos eſt. Dic mihi acutiſſime diſputator, quid eſt maius tantam terræ magnitudinem appendere ſuper nihilum, & ſuper aquarum incerta librare, an Deum tranſire per clauſam portam, & creaturam cedere Creatori.*

Ideo & clausis ad Discipulos ianuis introibat.

to *Flauian* where it is only said, *that Christ entred, the dores being shut.* He alleadgeth S. *Epiphanius* and S. *Hillarie*, who he knoweth not to be receiued: for that in this matter they are touched with those errors, which at this day are called heresies: for *Epiphanius* in the heresie of the Originists, which is the last in the first Tome of his second booke, saith, that *Iesus Christ at his resurrection had lost his solidnesse*: yet hee doth not say for all that, that he was without place, or that hee occupied diuers places: but it seemes hee would haue him runne through the dores, like some subtile wind or spirit, yet hee will haue the body bee such onely after the resurrection: but the Church of Rome putteth Christ in diuers places without occupying any roome, not onely since his resurrection, but also before his death during his infirmity.

σῶμα αὐτὸ ὃν εἰς λεπτότατα μετα-βαλλαν πνευματικὸν. *Coeffe. pag. 505.* alleageth another passage of *Epiphanius* which is to no purpose.

21 Saint *Hillarie* sayeth yet worse, if any man should say as hee saith, our Aduersaries would say that he were no Christian, but they haue reason to despise Antiquity, if they doe not protect their filthinesse, and defend their errors: hee then in his 10. Booke of the Trinity saith, that *Christ made vs beleeue, that in his passion hee felt some naturall paine*: for hee held that Christ in his death felt no paine, and that the blowes which hee receiued on the Crosse, were, as if an arrow should pierce the water, or diuide the aire: see his words in the same Booke, [a] *although a blow did fall, or a wound did light on him, or knots did tie him, or suspension did lift him vppe: these things might well bring the stroke of passion, but brought no paine of passion, as an arrow piercing the water, entring the fire or diuiding the aire.* And a little after more clearely, [b] *The power of his body without feeling any paine receiued, the violence of paine wrought against him.* Sir *Coeffeteau* seeking to excuse *Hilary* makes him blaspheme doubly: hee saith that *Hilary speakes of the Word*, that is, of the Diuinity of the Sonne of God. What? would Saint *Hilary* say of the Diuinity of Iesus Christ, that *the blow lighted on it*, that *the*

Opinionem nobis naturalis sibi in passione doloris inuexit.

a *In quam quamuis aut ictus incideret, aut vulnus descenderet, aut nodi concurrerent aut suspensio eleuaret, afferrent quidem hæc impetum passionis, non tamen dolorem passionis inferrent, vt telum aliquod, aut aquam perforans, aut ignem compungens aut aera vulnerans.*

b *Virtus corporis sine sensu pœnæ vim pœnæ in se desæuientis excepit.* Pag. 506.

stroke

ſtroke fell vpon it, that *the knots bonnd it*, that *it was lifted vp and hanged*, that *it receiued the violence of the paine*? Reade the whole page and you ſhall ſee S. *Hilary* in theſe paſſages ſpeakes onely of the body of our Lord, and of his humanity.

22 This father then that beleeued that the body of Chriſt was like the ayre, might eaſily beleeue that his body ranne through the dores like wind; and yet reade the paſſage in his third booke of the Trinity, hee doth not ſay that *it was without place*, nor that *two bodies held but one place*, but he ſaith, *Hee ſtood in the middeſt of them, as one to whom al things are opẽ*. Thus theſe maſters fit vs with the fathers.

23 To the ſame end they tell vs, that the body of Chriſt iſſued out of the Sepulchre, without putting by the ſtone which did ſhut the ſame: whereupon they conclude, that when his body paſſed through the ſtone, two bodies were in one place: but the 2. verſe of Saint *Mathewes* Goſpell, *cap.* 28. telleth vs the contrary in theſe words, *And behold there was a great earthquake: for the Angell of the Lord diſcended from heauen, and rolled backe the ſtone from the dore of the Sepulchre*. And *Saint Marke* ſaith in the ſame Chapter, 4. v. Where is their conſcience? is this to alleadge the holy Scriptures with fidelity? *Ierome* indeed *Epiſt. ad Hedibiam, q.* 6. thinkes that the ſtone was rolled away by an Angell, after the reſurrection: but he denies not that it gaue place to Chriſt in his riſing: neither doth he ſay that our Lords body paſſed through the ſtone, which is the point in hand. Neuertheleſſe hee had done better to haue followed the Goſpell: and indeed hee brings no proofe of that hee ſayeth; therefore wee oppoſe to him *Leo* Biſhoppe of *Rome*, who *Epiſt.* 95. *ad Leon. Auguſt.* ſayth, that *vpon the third day the fleſh of our Lord roſe vp after the Tombe ſtone was rolled away*. But theſe Gallants reiect their Popes when they trouble them.

Reuoluto monimenti lapide tertio die caro reſurrexit.

24 Cardinall *Bellarmine*, and his companions to this purpoſe bring vs the iſſue of Chriſt out of the body of

the virgine *Mary*, without opening the wombe, playing the part of a Midwife, and pleaſe themſelues in this ſpeculation, where things honeſt to thinke, ſeem diſhoneſt to ſpeake: they lay at *Tertullian*, who in his 23 chapter of the Booke of Prayer ſayeth, that the virgine *Mary* was brought a bed, *Patefacti corporis lege*, with whom *Origen* ioynes in his 14. Homilie on S. *Luke*, *Matris Domini eo tempore vulua reſerata eſt quo & partus editus*, that is to ſay, *the Matrix of the mother of our Lord was opened, when the Child iſſued out*, a little before hee had ſaid, *that ſhee had had the vſuall purgations of women brought in bed.* As alſo Saint *Luke* ſaith; *Chap. 2. ver. 22. And when the dayes of her Purification were accompliſhed &c.* and the Church of *Rome* celebrates the feaſt thereof. Saint *Ambroſe* in his 2. Booke vpon Saint *Luke* ſaith, that Chriſt *Aperuit matris ſuæ vuluam, opened the Matrix of his Mother:* otherwhere hee ſeemeth to ſay the contrary, Beſides S. *Luke* 2 *Chap.* ſaith, that Ieſus was carried to the Temple, and preſented to the Lord to obey the law, which ſayeth, *Euery Male which openeth the wombe ſhall be holy to the Lord:* In the meane time, they who following the word of God, doe ſay, that Chriſt was borne after the naturall faſhion of all men, (for ſo is hee come into the world to vndergoe our infirmities, and to bee like to vs in all things, ſinne onely excepted) doe not ceaſe to beleeue, that the holy virgine did continue a virgine ſtill after her bearing a Child: and ſcandalouſly doth the Monke *Coeffeteau* accuſe vs, as enemies to the perpetuall virginity of the holy Virgine, whereof wee neuer diſputed: for it is not the bearing of Child, but the company of man that can take away Virginity: and God could conſerue the body of the holy Virgine in her former integrity. If any of the Ancients exempted his birth from the ordinary lawes, yet did they not put two bodies into one place, nor a body without a place, which is the point now in hand: and therefore all the places that *Coeffeteau* brings are in vaine.

Pag. 512.

Car-

25 Cardinall *Bellarmine* doth more, for he produceth a passage, wherein (if we may beleeue him) it appeareth, that the Body of Christ was at one time in two places: for (saith he) *the body of Christ was heard by S. Paul when hee appeared to him in his conuersion, and in the meane time hee was in heauen.* To proue that the body of Christ was neere Saint *Paul*, hee sayeth, *S. Paul* saw it, and that wee deny not: but that hee saw it neere him is but a rash supposition. For, if S. *Stephen* when he was stoned, Act. 5. 57. saw Christ sitting at the right hand of God without Christs approach to him, why could not God giue the same power to S. *Paul*. The same Cardinall maintaines, that they which were with Saint *Paul*, hearde the voice of Christ: but if it were so, how serues that to proue, that Christs body being in heauen, was also at the same time vpon earth: Could not Christ make himselfe to bee heard, vnlesse hee were hard by? which is more, doth not this Prelate manifestly giue the lie to Saint *Paul* himselfe? For Act. 22. 9. hee sayeth, that, *they which were with him, heard not the voice of him that spake*: That which deceiued him is, that *Chap. 9.* it is said, that they heard a voice; but there Saint *Pauls* voice is meant. And here this fable hath found so little strength, that this Cardinall is faine to find another shift to colour it, saying, that *S. Paul* heard the voyce, but his companions heard but a sound onely: for that Christ spake to him hard by, as it were in his eare. Will you not say, this Cardinall helps well? Could not Christ making S. *Paul* heare his voice, hinder his companions from hearing it, vnlesse hee whispered in his eare.

Coeff p. 512. 513. labours to proue that S. *Paul* saw him, a thing which no man denieth.

Quasi in aurem ei loquutus est.

But see, *Coeffeteau* brings a new proofe from the Scripture, to proue that Christs body was then on the earth, and neere to S. *Paul*: because forsooth it is said, *Act.* 26. that *S. Paul saw a light from heauen, brighter then the light of the Sunne round about him*? O blockish fellowes, that wee are, that wee could neuer see this place, which is so direct, nor perceiue the consequence of this Argument! *S. Paul saw a great light round about him,*

Pag. 516.

therefore the body of Ieſus Chriſt was hard by him, being at the ſame time both in earth and in heauen. A little *Vinum Theologicum* for this Doctor, as a reward for his ſubtlety.

26 *Bellarmine* addes, that the ſoules are in diuers places at once, being all whole in euery part of the body, and that God is all whole in euery Creature: and by Conſequent, wee ſhould not thinke it ſtrange, that a body ſhould bee all whole in many places: but they could not more plainely yeeld the cauſe: for this is to acknowledge, that the doctrine of the Church of *Rome* cannot ſaue it ſelfe, but by making the body of Chriſt like to a ſpirit, which is manifeſtly to deſtroy his corporall nature: namely by making it not onely like to a ſpirit, but more ſpirituall then a ſpirit, attributing things to it, which cannot agree either with God, or our ſoules: for they make the body of Chriſt to bee all whole here, and all whole otherwhere, and in the mean time not to be betweene both places: ſo that there is a ſeparation between the body of Chriſt, and the body of Chriſt: but our ſoule is all whole in the head, and all whole in the feete: ſo is it alſo all whole in the middeſt, becauſe it cannot be diuided: but God is ſo all whole here, and all whole other where, that there is no ſpace betweene, becauſe he is euery where, for hee will neuer create another world ſeparated from this, ſo to ſeparate him from himſelfe, as *Bellarmine* by a prophane imagination conceiteth. And indeed there is nothing ſo cleare, as that our aduerſaries make the body of Chriſt more ſpirituall then a ſpirit it ſelfe; for they hold that ſoules are in a place definitiuely; but that Chriſts body is in no place either definitiuely or circumſcriptiuely.

The ſame Ieſuite obiecteth to vs other myſteries, which hee ſaith are no leſſe incredible, and as contrary to reaſon, but all this wee haue anſwered in our ſixt Chapter.

27 We will conclude then with the ſaying of Saint *Auſten contra Fauſt. Manic. lib.* 20. *Chap.* 11. *Chriſt*

could

could not be at the same time in the Sun, and in the Moon, and on the Crosse, according to his bodily presence.

Vigilius the Martyr, *lib* 1. *contra Eutych. The flesh of Christ was not in heauen when it was vpon the earth, & now because it is in heauen, it is not on earth.*

S. Austen tract. in Ioan. 30. hath these words, *it must needes be, that the body of Christ in which hee rose again is in one onely place, but his truth is spread ouer all,* this passage is so alleadged, *dist.* 2. *de Consecrat. chap. prima quidem &c.* by *Thomas* 1. *q.* 75. *art.* 1. *&c.* by *Lombard. lib.* 4. *dist.* 10.

Christus secundũ presentiam corporalem simul & in Sole & in Luna, & in Cruce non potuit esse.

Caro Christi quando in terra fuit, non erat in cœlo, & nunc quia est in cœlo, non est vtique in terris. Corpus Domini in quo resurrexit in vno loco esse oportet, veritas autem eius vbique diffusa est.

But our Masters the purgers haue corrected it in the last editions of Saint *Augustine*, & in stead of *in vno loco esse oportet*, haue put *vno loco esse potest*, which is a very bold forgerie: we therefore haue recourse to these Authors, who alleadged this passage before Printing was inuented. All the Editions sithens, euen those that we our selues haue set out, haue beene according to the *Manuscripts* written by our Aduersaries, and falsified at their pleasure. *Coeffeteau* to excuse the matter, saith, that Saint *Austen* speakes of the visible presence of Christ. Admit that were true, as it is false, doth not the Church of *Rome* herselfe hold, that Christs body may bee in diuers places at the same time, euen according to his visible presence? Shee is then condemned by the iudgement of *Saint Austen.*

CHAP.

CHAP. XVI.

That the Church of Rome, teaching that the body of Christ in the Eucharist is present without holding any place, that hee is all whole in euery part of the hoast, and in euery drop in the Chalice, destroyes the humanity of Christ, and contradicteth it selfe.

THere is no lesse errour and absurdity to teach, that the body of Christ in the Masse occupieth no place, and is all whole in euery part of the host, as our soules occupie no place, & are all whole in euerie part of our bodies. This doctrine which taketh away from Christ the truth of his bodie in taking away place from it, should haue no place in Christian Religion. And wee bring here the proofes thereof: and because *Enor* imitateth the snake that glideth into the bushes to saue it self, and delighteth in crabbed and doubtful matters; let vs take the gloues of Philosophie, that wee may plucke out the thornes and prickles of their subtle deuise.

2 Well then, before wee enter into our proofes, let vs discouer the ambiguity of this word Place, as much as needs for this matter.

There are two sortes of Places, the one is the space which the body fils, the other is the inner superficies, which immediatelie containeth an other body. So the inner superficies of a tunne full of wine, is the place of the wine. Of the former sort of places speakes *Aristotle* in his booke of Categories; of the latter, in his fourth booke of Phy-

Physickes, the former sort containe not the body: but contrariwise *Aristotle* saieth in the Predicament of quantity, that the parts of the body containe the place, but the latter sort containe the body which is more, in their next *Genus* is diuers: for the second sort is a *Species* of Superficies. But the place which is the space that the body occupieth or filleth is not a Superficies. But *Aristotle* makes it a *Species* of *continua quantitas*, distinct and seuerall from a superficies. This may bee made plaine by examples: the vppermost heauen, as ouer which there is no body, is in no place, as *Aristotle* takes place in his Physickes, because no body incloseth it; yet for all that it is in a place, if you take place for the space, the body fils: for it cannot be denied, that the Heauen and the world haue space. Now if God should set a mans body aboue all heauens, where there is no place (although this shall neuer be, and implies a contradicton) I say that this body should not bee in any place, taking place, for the inner superficies of the body it containeth: but it should bee in a place, taking place for the space fild by the body, as for proofe Sir *Coeffeteau*, *pag.* 526. saith, that our Lords body which is aboue the heauens stretcheth its quantity in a space, and yet *pag* 540. he saith, that there is no place there.

4 He confesseth then, that the space and the place, which is the superficies containing, are diuers things: and himselfe *pag.* 548. saith, that the parts of a body in heauen are in diuers places: there is a place then (by his saying,) where there is no superficies containing. Now the reason why *Aristotle* in his physickes speakes onely of that place which is the superficies of that which containeth: is because this place being vnremoueable, serues for the discerning of the motion: for the naturall Philosopher treateth not of bodies, but as they are moueable and mutable, the two sorts of places being so diuers, it is no maruaile, if Sir *Coeffeteau*, that takes them both for one, puzle himselfe strangely, and haue his wits a wandring through all this Chapter: this being cleared, let vs

Bel. l. 1. c. 2. § 2. Dicemus quidem corpus Christi quantum at non dicemus extensum.

come to our proofe. 5 A doctrine that gainsayeth it selfe, ought not to be receiued; but this doctrine which sayeth that Christ in the hoast hath his length and largenesse,& yet that this length is not stretched out in space, gainesayeth it selfe. For is not this to say and vnsay, both at once, to giue a body length and largenesse without extension, seeing the extension of a body is nothing els but the length and largenesse thereof?

6 This is also a manifest contradiction to confesse, that the parts of our Lords body in the hoast are seated euerie one in their naturall place, and yet that they haue no space: for if they bee seated in their natural place, one of them is distant from another, & the 2. eyes are not in one point, but if they be distant, they haue space, for there is no distance without space.

7 Take from a body the inseparable properties thereof, to wit, length, largenesse, thicknesse, and you destroy the body: but the Church of Rome takes from Christs body the length, largenesse, &c. therefore shee destroyeth the Body: the first proposition is cleare, and confessed by our aduersaries, the second is proued thus: because a point hath neither length nor largenes: therefore the body of a man, that is all whole in euery point of the hoast, hath neither length nor largenesse; to say, that our Lords Body in the hoast takes the manner of being, that belongs to a substance, is not to answere either of my propositions, but onely to deliuer his opinion. Notwithstanding wee shall see hereafter, that this is not onely against truth, but also without sense.

Coeff pag. 526.

8 It appears also, that this opinion takes from Christs body the length and quantity thereof: for it is of the Essence and definition of quantity to haue the parts thereof differing in situation, and one without another: but if Christ haue all his parts in one point of the hoast, and vnder one onely point, it followeth, that the parts of this body are not one without another, then is there no more any length, then is there no more any body. Whereas they say, that Christ is not in the Sacrament vnder his pro-

proper accidents, but vnder the accidents and quantitie of bread; this is not to answere, but onely to speake: for although it were so, yet could not our Lords body lose its own quantity and length vnder the quantity of bread, which yet it doth loose, if it be inclosed in a crumme of bread, yea in a point. To inclose that which hath length in that, which hath none.

9 Here *Coeffeteau* makes a distinction of the scituation of the parts of a body: wherof the one is in regard of the place, the other in regard of the whole, as if the parts of a body, yea euen as they are in the whole? Had not euery one their place: Besides, hee denieth, that it is of the essence and definition of quantity, that it should haue such a scituation, as stretcheth one part without another in place: wherein he sayes true, because by place he vnderstands that kind of place whereof *Aristotle* speakes, *Physic.* 4. is the inner *superficies* of the body containing. But I speake not here of that place there: but of that place, whereof hee speakes in his Predicamentes, which is the space that a body filleth, which this Monke apprehends not; though hee be a Graduate: for it is essentiall and inseparable from the quantity of a body to haue the parts of it scituated in diuers places, that is to say, to be in diuers spaces, and that the eye hath not the same place or space that the knee hath. *Pag.* 527.

10 Euery place which hath the same dimension that the quantity of the body hath, and which moueth with the body, is inseparable from the body: but the place which is the space that the body fils, hath the same dimensions, that the quantity of the body hath, and moueth with the body: therefore the place which is the space that the body fils, is inseparable from the body. The other sort of (place) spoken of in the 4. of Physicke is vnmoueable, and doth not follow the quantity of body, but the scituation of the vniuerse.

11 Yea, if wee take the place for the inner *Superficies*, that immediately encloseth the body, it is manifest that our Aduesaries speake contradictory things: for they say that the parts of Christs body in the hoast are in their naturall place, and by consequent, that the heart is inclosed in the Pericardium, as in its place, and the brain in

the head being bounded by the inner ſuperficies of the head, and yet denying that which they affirme, they ſay that the parts of our Lords body are not in a place, nor are bounded by the inner ſuperficies of any thing that doth containe them. I confeſſe indeed, that the part is not in the whole, as in a place: but the braine is not in the head as in the whole: but it is there, as in ith place. The braine is a part of man, not of the head. The parts of the whole are locally one within another, when they are not onely *continuum*, but onely *contiguæ*: ſo the grain is in the eare, as in his place, and the white skinne of the vnion within it, which incloſeth it.

Coeff p.207.

12 And from this doctrine, which putteth all the parts of the body of Chriſt all whole in euery part of the hoſt, as the ſoule is all whole in euery part of the body, it followeth, that the body of our Lord hath no parts: for that which maketh that a ſoule is all whole in euery part of the body, for that it hath no part nor length: this then cannot agree with the body of Chriſt, without taking from it the parts and length thereof. Therefore Sir *Coeffeteau* being driuen into ſuch a ſtraight, hath reaſon here to trie out a *Miracle*, that is to ſay, to confeſſe his ignorance: therefore alſo acknowledging that the comparison of the ſoule hath here no agreement with the matter in queſtion, he ſaith that comparisons hold not in all things.

Bel. 3. c. 5. Sententia communis ſcholarum & Eccleſiæ eſt in Euchariſtia totum exiſtere Chriſtum cum magnitudine omnibus accidentibus, excepta relatione ad locum &c.

13 Thus our aduerſaries ſaying, that the body of Chriſt is vnder the *Species* with his greatneſſe and length, doe enlace themſelues with contradictions: for this length of the body of Chriſt vnder the *Species* hath of neceſſity two ends and extreames, but if the body of Chriſt be all whole in euery little part of the hoaſt, it followeth, that the two ends of this length are together, and that the ends are in the middeſt, and by conſequent are not ends. An excellent ſubtlety which giues vs a length without end, and ends which are in the middeſt; a prodigious thing, that in the light of this world, ſo many great wits, blindfold their vnderſtanding to leeſe it, or are ſubtle

to

to become vnreasonable, study to plant that which they deny, and to ouerthrow that which they would establish: for imagine (as Sir *Coeffeteau* doth to saue himselfe) a man set by the power of God aboue all the heauens, where there is no place, although this man bee without any place, according to the doctrine of these Masters; yet shall not all the parts of his body be in one point, as they make our Lords body to bee, all whole in euery crumme, yea in euery point of the Hoast: therfore the *Iacobin* hath formed to himselfe a Monster which hath no resemblance of that wee haue in hand.

14 This same doctrine which maketh a body without place, maketh also a place without bodie, establisheth a *vacuum* or void space: for example, the Cuppe after consecration, seemes to bee full, neuertheless (if wee beleeue the Church of *Rome*) it is empty or void: for wee call *void* a space, in which there is no body. Thus *Aristotle* defineth it in his fourth Booke of *Physickes, Chap.* 7. but the Cuppe after Consecration, according to the Church of *Rome*, is filled with no body: for it is not full of wine, since it is no more wine; neither is it full of flesh nor bloud, since this flesh or bloud filleth nothing, nor occupieth no roome. It will not serue to say, that the Accidents fill the Cuppe, for Accidents can fill no roome that is proper to bodies: to fill a Cuppe with colour, taste, lines and measures, is infinitely to abuse the peoples simplicity, yea there is contradiction in it; for that which fils a Cup of necessity must bee large, and long according to the greatnesse of the Cuppe. But these masters teach all men, that there is in the host, & in the cuppe, length and largenesse, but nothing that is long, nor large, therefore nothing that can fill a long and large space; neither doth God worke such great wonders without profite: but to what purpose is it, that lines, odours and colours should haue power to fill, as if they were bodies? why then in the Schooles doe they *Ergo* so much against *vacuum*, as against a thing impossible and contradictory, to bring it into the doctrine of Faith, so

Aristotle in his 4. of Physick c. 6. 7 & 8. shewes that *vacuum* admitted, infinit contradictions follow.

Faith, as into a receptacle of Monſters. A Place fitt o receiue all the fooleries in the world.

15 If a humane body remaining in his perfection, may be without place, & incloſed vnder a crum of bread, why may not the ſame happen to all the earth, yea and to all the world? but if this be a heape of abſurdities, that the world ſhould be all whole incloſed vnder a crum of bread or vnder a graine of muſterd-ſeed, and in the mean time remaine in his greatneſſe and perfection; why doe they not acknowledge it likewiſe an abſurdity to incloſe the body of Chriſt vnder a crumme of Bread? if God could will the one, why might he not will the other? All the anſwer *Coeffeteau* makes to this is, to oppoſe the authoritie of one *Hugh de Sancto victore*, a late Author, and born in Popiſh darkeneſſe. As this ſhift is manifeſt, ſo is his witneſſe not worth the receiuing.

16 The like abſurdity ariſeth from another point, that theſe Doctors maintain, that two bodies may be in one place, and pierce one another without contradiction; that is to ſay, that two pints of water may bee in one pint pot, and yet neither of them any thing diminiſhed: for if two, why not three as well? why not an hundred? why not an hundred thouſand millions? In a word, by this doctrine, which makes one pint of wine take as much room as many, you may incloſe all the Sea in a Nutte-ſhell.

17 If it bee a ridiculous thing to ſay, that a body can be in no time, it is a thing alſo as abſurd, to make a body without place: for a body which hath no place, hath no parts, and by conſequent is not. That, which ſome reply, is not to be admitted, to wit, that after the day of Judgement there ſhall bee no more time, and that our bodies for all that ſhall ſtill continue; for although the continuance of things, then ſhall not be called time, becauſe it ſhall not bee meaſured by yeeres, nor be cauſed by the reuolution of heauen, yet ſhall there be a continuance & ſucceſſion of life, which ſhall bee in ſtead of time, which in the ſchooles is called *æuum*, which is the continuance

Coeff. p. 534.

of

of a life not ſubiect to change, which yet, in regard of actions hath a ſucceſſion of parts. This may as well, or rather better be called time then eternity may, which was before the world, and yet is called time by *S. Paul*, 2. *Tim.* 1. 9. *before the eternall times*, and if it be a thing that our Aduerſaries hold impoſſible, and full of contradictions, that a Spirit ſhould be ſubiect to diuiſion, and to ſtretching out in length, why doe they not confeſſe it a like contradiction, to make a body not ſubiect to diuiſion: and ſuch as hath no extenſion nor length? For it agreeth no more with the nature of a ſpirit to bee free from diuiſion, then with that which hath length, to bee ſubiect to diuiſion, eſpecially, ſeeing to bee ſubiect to diuiſion, is of the Eſſence and definition of quantity, & therefore cannot be ſeuered from a body that hath quantity, without denying that it hath quantity.

Thom. 1. *q.* 10. *Art.* 4. & 5.

Coeffe. 535. chan. geth my words in ſtead of diuiſible ſpirite makes me ſay diuiſible ſpace,

18 This ſame opinion may alſo bee otherwiſe ouerthrowne, and contradicteth it ſelfe: for when we ſpeake of the preſence of a body, theſe Termes to bee neere, & to bee farre off, ſignifie nothing elſe but to be in a place neere at hand, or in a place farre off: but here they ſay, that our Lordes body in the hoaſt is farre from our Lords body that is in heauen, and yet that it is not in a place farre from it, becauſe it is in no place at all: and they make a body farre off, but not a place farre off, which is not to ſpeake like men, nor to men, and to giue themſelues the lie.

19 Now wee haue deliuered our reaſons, let vs heare our Aduerſaries ſhifts, they ſay that our Lords body in the Sacrament takes to it ſelfe ſuch a manner of being, as belongs to a ſubſtance, without ſtretching out in ſpace: This is not to anſwere any of our obiections, but to deliuer their owne opinion in Ridles, and abſurd terms: for they take this word *Subſtance* for the higheſt *Genus*: ſo that it is a very monſter to ſay, that our Lords body takes ſuch a manner of being as belongs to a ſubſtance, becauſe here the word *being* ſignifies *ſubſiſting*, but the *Genera & Vniuerſalia* doe not ſubſiſt, but onely make a part

1 Starting hole.

part of the Essence of singular substances. How then shold Christs body haue such a maner of being, as a substance hath, seeing a substãce hath no being at all. But if by *Substance* they mean a *particular Substance*, this *Substance* must needs be either a body or a spirit. To say that our Lords body hath such a manner of being as a spirite hath, what is it but to destroy the body? to say, hee takes such a maner of being as a body hath, is it not to say he takes that which he hath already? Surely, there is no brutishnesse that is not more spirituall then these Philosophers. 2. Farther, to take it in what sort soeuer you will, how comes it to passe, that our Lords body which is a substance can take such a manner of being as a substance hath? to what end is it for him to take that which he hath alreadie? 3. Againe, can this generall being of a substance bee contrarie to the being of particular substances, and bring into the body of Christ things contrary to the nature of bodily substances? 4. Is it not the very being of euery created substance to be cloathed with its Accidents, and to bee called according to them, and not according to the accidents of any other substance? How then can that stand which these fellowes auouch, that Christs body hauing in it selfe extention, should notwithstanding bee without extention, because of the accidents of a crumme of bread that couer it? As if I should say that beere is hard, because it is in a hard pot; or that the soule is maymed or scabbed, because it is in a body that is scabbed or maymed. 5. To make short, they that take from the body of Christ that manner of being which belongs to a body, which is to haue demensions and length, destroy the nature of the body, & vnder this word substance giue vs a very *Chimera* in stead thereof.

Second starting hole.

20 They obiect also to vs the soueraigne heauen or vniuersall world, which *Aristotle* sayth is not in place. But wee haue prooued, that although the heauen be not in that kind of place, of which *Aristotle* speakes, which is the inner *Superficies* of the body containing, yet it is in that place which is the space that the body filles,

2. Se-

2. Secondly although the whole world, taken in the whole were not in place: yet are the parts of it, and incloſe one an other. But they make vs a body of Chriſt, whereof no part is in any place; ſo that the caſe is nothing alike. 3. Neither is the world vnder the accidents of an other body, nor all whole in euery part as they ſay, that Chriſts body is all whole in euery crumme of the Hoaſt: therefore this example is not to purpoſe. And heere Sir *Coeffeteau* feeling himſelfe pincht, aſſaies to alter the caſe; and ſaith, that the queſtion is, whether to be in a place be of the eſſence of the body or no. But by your leaue (Doctor) the queſtion is, whether they, that will haue a body to be without a place, do not contradict themſelues and ouerthrow not onely the nature of Chriſts body, but eſpecially the nature, and eſſence of the quantity of a body. *Pag.* 536.

21 This Error hauing miſled the Doctour, made him waſt the two next pages in bootleſſe diſcourſe.

22 Others ſay, that the body of Chriſt, which is aboue the heauens, is without place. But they ſay it onely, they doe not proue it, neither is it credible, that there ſhould be no place, where the body of Chriſt is, for howbeit it is aboue the mouing heauens; yet it is not heere in a void ſpace, but in the heauen of the bleſſed, which themſelues call *Cœlum Empireum*; which Saint *Paul* in the 2. *Cor.* 12. *v.* 2. calleth *the third heauen*, taking the elementall region, where the aire and fire are, for the firſt, according to the phraſe of the Scripture, which ſaies, *the birds of heauen*; and the Spheeres where the ſtarres are for the ſecond heauen; and the place of glory for the bleſſed, for the third heauen. Adde, that although he were without place, yet were not the caſe like that which is in queſtion, & that for the ſame reaſon, which I deliuered in the former Article, touching the higheſt heauen. 3. Starting hole.

23 They tell vs alſo, that God can make a Cammell goe through the eie of a needle, *Mar.* 10. The which we doe not deny, but when God ſhall do this, it will not follow the Camell ſhall be without place, or keepe no place, 4. Starting hole

or that he shall bee whole in euery part, but as touching the meanes of doing it, namely if God shall inlarge the needle, or diminish the Cammell, or doe any other miracles, as it is vnknowne to vs, so it is superfluous curiosity. Onely we say, that hee would not make things contradictory as they do in *Transubstantiation*: and that, if God should make an Elephant goe through the eie of a needle, without making the eie greater, hee would make the Elephant as little as the eie: and not doe as these *Transubstantiators* imagine, that our Lords body is all whole in euery crumme of bread, as bigge as it was vpon the crosse. For we do not approoue their opinion, which by the eie of a needle vnderstand a Gate in Ierusalem, where the Cammels could but hardly enter, and that vnloaden, and on their knees: nor theirs, who translate it (cable for Cammell:) as we gather out of *Theophylact* vpon the 19. of *Matth.* and *Suidas* the Grammarian. For Christ spake after the Hebrew phrase, in which it was a Prouerb, that an Elephant or Cammell, would not goe thorow the eie of a needle, as they which are learned in the Hebrew tongue haue obserued.

Drusius in observationib. l. 1. ca. 11

24 *Bellarmine* giues vs examples, where two bodies may bee in one place; his entrance to his Disciples thorow the closed doores, his nativity, his issue out of the sepulchre, to which wee haue answered in the Chapter going before. Hee addes his ascension into heauen, which notwithstanding hath no entrance, nor passage, & which (as Sir *Coeffeteau* would haue it) is as solid, as if it were made of molten brasse. For answere I say, if hee meane God could not open the heauen, hee wrongs his power; if he meane, that heauen is neuer opened, he wrongs the Scripture, Saint *Matth. 3. v. 16. And behold, the heauens were opened*; and in the *Acts 7. v. 56. Behold I saw the heauens open*, and often in the *Apocalyps*. Heere they had neede of a figure, to saue themselues, or some *Metaphoricall* ouerture, as Sir *Coeffeteau* makes it, without alledging the authoritie of any interpreter. Besides it is made conuenient, the heauens should yeeld to the body of our

5. Starting hole.

Pag. 100.

Pag. 544.

Lord,

Lord, then the body of our Lord to the heauens.

25 Hee brings vs to other miracles also, but neuer a one that maketh contradictory things, as this doth. And he draweth them from the Scripture: but where is there one word in the Scripture, that saith the body of Iesus Christ, hath euer beene, or ought to be without a place. 6. Starting hole.

26 They alledge also, that to bee in a place, is not of the *Essence*, or definition of a body, and therefore it is separable. And that a body may be without place, without contradiction. To which wee answere, that if a place bee not of the Essence and definition of a body, yet it is one of the inseparable properties of it. 2. Secondly, that if to be without a place, and to haue no space, destroy not the nature of a body, yet surely it destroies the Essence & nature of the quantity, length, and largenesse of a body, as wee haue shewed. For seeing our Aduersaries say, that Christs body is in the Host, with his length and largenesse; they are bound not onely, not to affirme thereof things contrary to the nature of a body, but also not to destroy the length and largenesse of it; since they will haue it to abide in the Hoast, it is of the Essence of quantity, and length to haue extention: it is of the Essence of length, breadth, and thicknesse, to take vp some space. It is of the Essence of euery length to haue one part without another. How is it then, that these subtill Doctors, by their *Transubstantiation* giue our Lords body in the Hoast, length, without extention; length, bredth, and thicknesse, without space; a quantitie, that hath all the parts together, and that hath the two sides and the middle in the same pointes? This is a prophane subtilty, and deuised to mocke God and vs. 7. Starting hole

27 If *to be in place*, be not of the Essence of a body, yet is it of the Essence of all length: namely, of all quantity, to haue one part without another; so in a cord of six foot long, euery foot is without another, and not in the same place that the other is. For this cause the Venerable Doctor *Durance* acknowledging these contradictions insoluble, had rather say, that the body of Christ was *Durand. in 4 Dist. 44. Quæst. 6.*

without quantitie, length or largenesse: which is to saue an errour with an impiety, and to escape the fier by breaking his necke out of the window. In the meane time marke the discord of these Doctors.

28 We conclude then with Saint *Augustines* sentence in his 57. *Epist.* to *Dardanus*, that the parts of a body distant one from another cannot be together, for that euery one occupieth the roome of his place: where is to bee noted, that he speaketh not onely of the nature of a body in generall, but of the body of Christ, which he comprehends vnder this rule. For the question proposed by *Dardanus* was touching the body of Christ. Thus hee cutteth off *Bellarmines* shifts in his third Booke of the *Eucharist Cap.* 7. where he saith, that Saint *Augustine* speakes of the extention of a body in it selfe, and not of the extention of a body in regard of place. 1. For S. *Augustine* speaketh expressly of a body, in respect of place, and saith, that euery part occupieth the roome of his place. 2. And hee insisteth a long time to proue, that his quality may be all whole in euery part, but his quantity in no respect; which is the same that we maintain against the Church of Rome 3. And this distinction is but made of purpose to trouble vs, for extension of a body in it selfe is not comprehensible, nor measurable, but the extension, or length of place: and that is the same length, whereof himselfe in the same Epistle saith: *If you take away the space of place from the bodies, they shal be no where; & if they be no where they shall not be at all:* which rule being generall in Saint *Augustine*, *Bellarmine* saith, it is not absolutelie true; which is to giue a couered Lie to this excellent Doctor, and to bring limitations, and exceptions, to include the body of Christ in the Supper. For saith Sir *Coeffeteau*, the Church hath the gift of interpretation, so the Fathers also shall bee ours, prouided that the Pope haue the interpreting of them.

Non ergo potuit obtinere quantitas corporis quod potuit qualitas. Nam ita distantibus partibus quæ simul esse non possunt, quoniam sua quæque spacia locorum tenent, minores minora, & maiora maiores, non potuit esse in quibusque partibus tota. & in nulla parte tota quanta per totum.

Spacia locorum tolle corporibus nusquam erunt & quia nusquã erunt nec erunt.

Pag. 551.

29 I cannot here dissemble a falshood most apparant, committed by the expurgators, or rather falsifiers of S. *Augustine*. It is, that *Bellarmine* obiects against himselfe a passage

a passage of Saint *Augustine* in the same *Epist.* to *Dardanus* in these words: *The humane nature of Christ is destroied, if there bee not giuen him (after the manner of other bodies) a certaine space, wherein he may be contained*; which surely is an excellent passage, and to which *Bellarmine* doth not answere. The which these worshipfull Correctors acknowledging, haue rased out the whole passage. Reade all the Epistles in the last edition of Saint *Augustine* at Paris, by *Sebastian Niuelle Anno* 1571. yee shall not finde this passage, neither words nor sense. *Bellarmine* then did not well consult with his companions. Sir *Coeffeteau* after a Legend of beastly inquiries, excuseth *Bellarmine*, and saith, that these words are in *Bellarmine* in the same Letter that hee vseth for his owne writings, and not that, which hee vseth for his allegations. But what skilles it, in what Letter these words of Saint *Austine* are written in *Bellarmine*? Doth he not affirme, Saint *Austine* saith it? Hee brings also out of the same Epistle, a passage whence *Bellarmine* tooke it. *Our Sauiour gaue his body immortality, but tooke not away the nature of it; therefore Christ is not euery where, according to his body. For wee must take heede, wee doe not so establish the diuinity of the man, that we destroy the truth of his body.* Which is indeede a goodly place against the Error of the Romish Church. But the place, that *Bellarmine* brings, is indeede a great deale stronger, and quite another thing.

Augustinus supra iam dixerat. Destrui naturam humanam Christi, si non detur ei certum spacium, quo more aliarum rerum corporearum contineatur.

Let the Reader that hath vnderstanding, or that hath reserued to himselfe any liberty of iudgement, compare these two places together.

CHAP.

CHAP. XVII.

That to put accidents without a subiect, is not only a mockery, but a contradicting of ones selfe.

IT is not inough, to haue giuen vs a body, in diuers places, and in the meane time in no place; to forge vs a thing contained, longer then that which containeth; and a length without extension, whereof all the parts are together; but they goe on forward and giue vs accidents without a subiect, and as they say in their schooles, *accidentia abstracta sine concretis*; that is to say, whitenesse, and nothing that is white; largenesse, and nothing large, as Pope *Innocent* saith, *de Myster Lib* 4. *Chap* 11. for this word *large* signifieth an accident, conioined with a subiect. They then, which leaue no subiects to their accidents, are constrained to abstaine from such words, as signifie the accident contained with a subiect.

2 And, to moyle these matters the more, instead of Accidenss, they say Species, against the vse of all ages, and against the Rule of Philosophie, which neuer speakes in the plurall number; the Species of a Tree, or the Species of *Alexander*, insteade of Accidents.

3 But for that these accidents without a subiect, are one of the principall retraits of this Error, it is necessary for vs to hold them close to it, that we may presse out this apostumated matter.

4 First, it is a maruell that these Masters, which make *Aristotle* gouerne in their schooles of Diuinity, alledging him oftner, then they do the Apostles, and making him the squire caruer of the heauenly food, haue not receiued

ceiued him in this matter; saying in his first Chapter of his sixth Booke of Metaphysickes, that *no accident can subsist of it selfe, nor be separated from his substance.* He had said a little before, that Accidents (*entia dicuntur*) *are said to be, for that they are qualities, quantities, and passions of a substance, which onely can be said to be* (τὸ ὄντως) *truly and properly*; shewing the quantity and quality out of a substance are nothing.

οὐδὲν γὰρ αὐτῶν ἐστὶν ἢ καθ' αὑτὸ πεφυκέναι, ἢ χωρίζεσθαι διὰ τὰς οὐσίας.

5 2. Adde hereunto, that the definition of a thing taken away, the thing it selfe is no more. But the substance is of the definition of an Accident; the substance then beeing taken away, the accident is likewise taken away. That the substance is of the definition of an Accident, it appeareth by example. For you cannot define the Eclipse, without speaking of the Sunne or the Moone; nor the sight, without speaking of the eie; nor the thunder, without speaking of the clouds and exhalations; nor vnderstanding, without speaking of the soule; nor to be flat nosed, or lame, without speaking of the nose, or leg. These Masters then, forging accidents without a subiect, say by consequent, that there may be lamenesse, without a leg; some sight, without an eie; some laughter, without a mouth; some eclipse, without a Moone or Sunne; some sickenesse, without a sicke body. For this cause *Aristotle* saith, that substances onely can bee defined; not that the accidents also cannot bee defined, but that they cannot bee defined without aid of the substance, either expressed, or vnderstood. Heere Sir *Coeffeteau* would prooue to vs by *Aristotle*, that in these definitions of accidents, wherein there is mention of a substance, the accidents may subsist without the substance, by which they are defined: but there is neuer a word in him of the place wherein *Aristotle* saith so. I auouch then to his face that hee alledgeth *Aristotle* falsly, and is not able to cite the place. Besides hee confesseth himselfe, that in all the examples hee brings, the accidents cannot bee without the subiect: but hee will not acknowledge the like impossibility in the accidents of the Hoast. So then he bounds the almighty

Arist. Metaph. lib. 7. cap. 5. διὸλογοι τοίνυν ὅτι μόνης τῆς οὐσίας ἐστὶν ὁρισμός.

Pag. 577.

almighty God, as pleaseth him; and would needs haue it granted, that there are some accidents, which God cannot make to subsist without subiects: but that againe there are other, which God can make subsist without subiects, as namely the accidents of the Hoast. It sufficeth him, that God is almighty, therein. That which hee addes, of the inclination of the accidents to the subiect, shall be examined in the fifth obiection.

Pag. 558.

6 3. Which is more: when they say in their schoole disputations, that *accidens, non accidit subiecto*, that *that which happeneth, happeneth not*; doe they not say, that an *accident* is not an *accident*, since it is *accidens*, that makes it bee an *accident*? with no lesse contradiction, then if they should say, that *substantia non subsistit*, that the substance subsisteth not.

Arist. in Categ. Qualitatis κατ' ἣν ποιοί τινες λεγόμεθα.

7 4. The same appears by the definition of qualitie, and quantity. *Qualitas* (saith *Aristotle*) is that, *by which persons or things are saide to be.* But here, we haue qualities, by which nothing can be said to be such; sauour, by which nothing is sauourous; weight, by which nothing can bee said to bee weightie; quality, that qualifieth nothing, and by consequence that is not qualitie. So also the definition of *quantitas continua* is, that it is that, by which bodies are measured, and diuided: but heere wee haue quantity continued, by which no body is measured or diuided; length, by which nothing is long; so then, as to say, *behold, this man*, and yet to deny, that hee is a liuing creature endued with reason, is to say, that hee is a man, and is not; and to say, *see this circle*, and yet to deny, that it is a round figure, equally distãt from the center, is to say, that it is a circle, and is not: so to say, that there are accidents, and quantity, in the Hoast, and yet to ouerthrow the definition of accident and quantity, is to say, that there are accidents and quantity, and yet that there are none.

8 5. Besides, if there bee found in the consecrated Hoasts accidents without a subiect; it will come to passe, that these accidents do not differ one from another; that

the

the whiteneſſe, and roundneſſe will bee all one. For the Accidents are accidentall formes, differing one from another, in that they informe and qualifie diuerſly the ſubiect or ſubſtance; there being then no ſubſtance, they informe no more, and by conſequent haue nothing, whereby they can be diſtinguiſhed. *Coeffeteau* anſwers, that the habitude, or inclination, which they haue to the former ſubiect (that is to ſay) to the bread, which now is not, is ſufficient for the diſcerning of them. I anſwere 1. That they cannot haue any inclination to a thing, that is not. 2. That God makes nothing in vaine; but this inclination ſhould bee in vaine, ſeeing it can neuer take effect. 3. Two *ſpecies* muſt of neceſſity bee diſtinguiſhed by ſomewhat, which is actually in them, and not by that, to which they haue inclination, much leſſe by the *inclination* to a thing which is not.

Pag. 560.

Omnis potentia quæ nunquam reducitur ad actum frustra eſt.

9 6. And our aduerſaries by theſe accidents without a ſubiect, make a pit for themſelues, which they cannot eſcape. For we reade in *Platine*, in *Stella*, in *Nauclere*, and *Faſciculus Temporum, &c.* that *Victor* 3. was poiſoned in the Challice: and that the Emperour *Henry* 7. was ſo ſerued in the Hoaſt. Wee demand now, what it was, that was impoiſoned? To ſay it was bread, or wine, is to deny *Tranſubſtantiation*: to ſay, the body of Chriſt was impoiſoned, were to prophane it: to ſay, that the Accidents, to wit, the colours, and meaſures, were poiſoned, is not onely a mockerie, to giue vs lines and colours poiſoned, but alſo to make the Accidents the ſubiect of the ſubſtance, by a miracle greater then *Tranſubſtantiation*. And this miracle happened to kil a Pope and a good Emperour. *Durand* cannot eſcape by ſaying, that the *ſpecies* were deſtroied by the poiſon: for an Hoaſt impoiſoned, changeth not the outward forme; and as the Gloſſe vpon the Canon *in Sacramento, Diſt. 2. de Conſecra.* ſheweth that Pepper or Darnell, mingled in the Hoſt, cannot hinder *Conſecration*, no more can poiſon.

Platin. in Clem. 5. Naucler. in 4. Ge. Auent lib. 7. Trithemius Abbas in Chron. Hiſaurg Pag. 564.

10 7. And not only in this caſe, but when the Hoſt by a fall is become dirty, theſe Doctours make the acci-

dents to vphold the ſubſtance. But let them tell me what doth beare the dirt, ſince it cleaueth not to the bread, nor the body of Chriſt.

11 8. If to blinde our eies, they bring in miracles wrought by the omnipotency of God: we deny their miracles. 1. For with all their craft, they can neuer tie the omnipotencie of God to worke miracles after the *Sorbonical* reſolutions. 2 And it is a deſperate cauſe, which cannot be helped, but by miracle. 3. Alſo God doth neuer ſuch prodigious things, without ſome profit: let them tell vs what profit hath the Church, that durt is carried on the backs of lines & meaſures? 4. To conclude, ſeeing they aſſure vs, that the accidents, ſuſtain a ſubſtance; where learned they it? hath any of them perceiued it by ſenſe? hath God reueiled it to any of them? can their authority alone ſet vp a doctrine ſo *ſtrange*, and ſo contradictory to it ſelfe?

12 9. And I ſummon the conſciences of the moſt obſtinate, to weigh with themſelues, whether they vnderſtand this goodly doctrine: That in the Hoaſt there ſhould be greatneſſe, and nothing great; roundneſſe, and nothing round; as Pope *Innocent* hath before told vs. For theſe things are ſo inſeparable, that ordinarily they are taken one for another. So the Grecians ſay τὸ λευκὸν for λευκότης. And the Italians *il bianco* and *il nero*, the white & the blacke, for the whiteneſſe and blackneſſe, and wee ſay, all a long a way, for the length of a way, our people not comprehending this *Sorbonnicall* ſubtilty, which hath found out a length, where there is nothing long. Surely they deſerue to this dinner, the colour of Theologicall wine, but no wine, ſmels, and lines, but no meats.

Pag. 564. That, which *Coeffeteau* brings here, touching the perſon of Chriſt, is neither to this matter, nor without error.

13 10. Alſo the nature of Relatiues, is ſuch, that the one of them, cannot be without the other: there is not a father without a ſonne, nor a ſonne without a father; there is not right without left, nor left without right. But the ſubiect and the accident are relatiues; therefore the one cannot be without the other. For as it is impoſſible, that

a ſubiect

a ſubiect ſhould bee a ſubiect, without an accident, ſo is it, that an accident ſhould be an accident without a ſubiect.

14 11. To bee ſhort, the force of this truth is ſuch, that it eſcapes from them vnawares; for they often ſay, that the Hoaſt is light, is round, and yet in the meane time they ſay, that between the Prieſts hands there is nothing round, nor light. Some ſpirits of a more ſublimed ſubtilty, thinke they haue found a ſhift; and ſay that the quantity (to wit, the length, bredth, and thickneſſe) is, the ſubiect of the whiteneſſe, roundneſſe, and ſauours, &c. but this is a fall from a feauer to a burning ague.

1 For themſelues inquiring, what is the ſubiect of this quantity, *& quid ſit quantum*: acknowledge, that this quantity is without a ſubiect; that there is greatneſſe, length, and breadth; and nothing long, nor great, nor broad, which is ſtill the ſame thing, and all our obiections remaine.

2 And ſeeing they ſhielde themſelues with the omnipotencie of God, to ſet vp a quantity without a ſubiect, why doe they not ſuffer the ſame omnipotencie to cauſe quality, alſo to be without a ſubiect? It is meet, with the wronging of Gods truth, to magnifie his omnipotency, that they may pare it afterwards at their pleaſures. Tell me (Doctors) cannot God make quality to be without a ſubiect, as well as quantity, or no; they thinke he cannot, and ſet bounds to his almightineſſe, as pleaſeth them; or if they ſay he can, how knowe they he doth not? which is more: if the abſurdities and contradictions ſet downe before, were a thing eaſily digeſted. They adde by this ſhift, things yet more ridiculous, for euery one knowes that ſubiects are denominated from the accidents, which are attributed to them, as a man is called wiſe, for the wiſdome that is in him, as in his ſubiect, and a Crow is black, for the blackneſſe which is in him; if then the length, the bredth, the lines, of the Hoaſt, and of the Cup, be the ſubiect of the ſauour, weight, hardneſſe, liquiditie, cold, &c. Wee muſt needes ſay theſe lines, and this bredth, &c. are ſweet, bitter, hard, liquid, cold, &c. Which is more:

when the Hoast doth mould, or the Cup doth freeze, or waxeth sowre, the subiect of this moulding, freezing, and sowernesse, must be measures, lines, and breadths; and heere let them borrow leaue of themselues, to consider a little, if there can bee more capricious conceits then this, to giue vs frozen lines, lengths, & breadths, become sower, and mouldy: and which is more; lengths, & breadths, of a thing which is not, and quantity of bread, without bread, and this quantity mouldy, and frozen. Is it possible for two doctors teaching these things, to looke vpon one another, and not to laugh, or closely to iest at the credulitie of the abused people. Thus poore people, prodigall of their saluation, will they rather bee still filled with this draffe, then returne to their father. But if Ice be a substance (as I am perswaded, the most brazen faced of them dares not deny) let them tell mee, what substance is frozen when the Chalice freezeth after consecration, as it happened in the last great frost, in Ianuary at Saint *Andrewes des Arts*? seeing there is no wine any longer, and Christs bloud cannot freeze: But let vs go forward, and giue a full victory to the truth.

Coëffeteau pag. 566. for answer saith, that for all my admirations hee will cleaue close to his beleefe.

15 4. If then there bee in the Hoast, length and breadth without a subiect, or length and nothing long, & breadth and nothing broad. I say the Priest cannot break the Hoast, and that such length is indiuisible: for it must needes bee, that after breaking, either part of the length must be lesse long, then the whole: but where there is nothing long, there is nothing lesse long; and by consequent no length at all.

16 5. I am not ignorant, that bodies are diuisible by reason of their length or breadth; but it doth not follow, that length is diuisible without a body; also that a body is easie to break, by reason of his tendernesse or brittlenesse; but it doth not follow, that this brittlenesse can be broken, without a body that is britle; for to breake britlenesse, or to diuide length, not hauing any thing britle, or long, is to raine Chimeraes, and to distill second intentions, making Gods omnipotency vphold them without, producing

cing any witnesse of his will. 6. Lastly, since they will not heare the word of God witnessing so many times, that we breake, or eat bread; whereupon it follows, that it is not quantity but bread, that is the subiect of the fraction; we will send them backe to *Aristotle* the Euangelist of the Sorbon, who in his fourth Booke of *Metaphysiques* Cap. 4 saith, *that an accident cannot happen to an accident, but as they both are accidents of one subiect*; adding for example, that to bee white, agreeth with a musitian, for that to be white, & to bee a musitian agree with one man. Note also that he saith, that both are accidents of the same subiect, and not that they haue line; for accidents subsist not by a substance, which is not, and all relation is betwixt things, that are, and not betwixt two things, whereof the one is, and the other is not.

τὸ συμβεβηκοτὶ συμβεβηκότι συμβεβηκέναι, εἰ μὴ ὅτι ἀμφω συμβεβηκασι ταὐτῷ.

17 Let vs conclude then with the sentence of S. *Austin*, in his *Epist.* to *Dardanus* before alledged. *Take* (saith he) *the bodies from the qualities of the body, and there is no place where they are, therefore of necessity they are not at all.* Let vs apply these to our subiect and say, That if the masse, or body of bread bee taken away, his quality shall not bee at all, to wit, his roundnesse, colour, and tast, &c. It is maruell, that Saint *Augustine* neuer bethought himselfe, either there, or in any other place, to except the qualities of the Hoast, which these fellows will haue subsist without a body. Thus also, he himselfe speaketh in *Soliloqui. lib.* 2. *Who can make that agree, which you haue demanded of me, that that which is in the subiect,* (that is to say, the accident) *should continue the subiect being destroyed? it is a monstrous thing, and very farre from truth, that that, which should not be at all, if it were not in this subiect, can bee when the subiect is not.* I know not what can bee said more plaine. And yet our Aduersaries could neuer finde in Saint *Augustine* this exception which they adde, to wit, that this notwithstanding is done in the Sacrament, by the power of God.

Tolle ipsa corpora qualitatibus corporum non erit vbi sint, & idcò necesse est vt non sint Si moles ipsa corporis penitus auferatur qualitates eius non erit vbi sint.

Illud verò quòd interrogasti quis concesserit, aut cùi posse fieri videatur vt id quod in subiecto est, maneat ipso intereunte subiecto. Monstrosum enim & à veritate alienissimum est, vt id quod non esset nisi in ipso esset, etiam cum ipsum non fuerit posset esse.

CHAP.

CHAP. XVIII.

Of the true eating of the body of Chriſt, which is by faith; The ſtate of the queſtion: the diſagreement of our aduerſaries.

THE actions of our ſoules being drawne from our ſenſes, and not expoſed to our ſight, are ordinarily repreſented, by the ſimilitude and analogie, which they haue with corporall actions: So wee ſay, that our vnderſtanding doth ſee, our appetites do moue, our reaſon diſcourſeth, to ſhew that our vnderſtanding is the eye of our ſoules; our appetites in our ſoules, are like feet to our body; our reaſoning or diſcourſe is like a walk, at the end whereof is a ſeate, where vnderſtanding repoſeth it ſelfe, which is the concluſion and reſolution of all doubts. It is euen ſo that vertues which are like health, and vices which are like diſeaſes of the ſoules: So conſtancy and patience, are like the bones and ſinewes of our ſoules; courage is the edge of our ſpirit, impatience is an itching, vaine hope a flattering, ill examples a contagion or infection, deſpaire is a ſounding of the ſoule, which if one can relieue by propoſing ſome ſoddaine remedie, or an aſſured hope; this is like a reſtoratiue, and like a meate which brings backe the former ſtrength. And it is with theſe kindes of ſpeech as with apparell, which hauing bene inuented, for neceſſitie hath afterward ſerued for ornament, for theſe termes borrowed of the body to expreſſe the nature of the ſoule: for that there wanted words ſufficiently ſignificatiue, are afterwards come to bee flowers of ſpeech, and compendious ſimilies. There is richneſſe in this pouertie, and one word repreſenting two images, by a profitable diuiſion

leads

leads vs by another way thither, where we would be.

The word of God is not without these ornaments: It saith, that it is the naturall man that hath no eares: It saith that God illuminates the eies of our vnderstanding. It cals repentance a breaking, or bruising of the heart: the malice of wicked men bands or cords. And to produce examples fitting our present purpose, it calleth the doctrine of our saluation sometime Milke, sometime strong meat; the graces of God, waters and riuers of delights. Thus Christ in the 4. of Saint *Iohn* vers. 14. telleth vs that, *He which shal drinke of this water which he will giue him, shall neuer thirst:* and in the 5. of Saint *Matthew*, he calleth them happy, which *hunger and thirst after righteousnesse*: and in the 6. of S. *Iohn*, hee calleth himselfe *Bread of life*: conforming his speech to the stile of the Prophets. *Esay* in his 55. Chapter, inuiteth the people to eate and drinke: and to shew what manner of meate they should haue: *Incline your eare* (saith hee) *and your soule shal liue:* and *Ieremy* in his 15. Chapter saith, that hee *hath eaten the word of God:* like to that which Christ said in the 4. of *Iohn*, that his meate was to doe the will of his Father.

This fashion of speech seemeth strange to them, whose taste impietie hath peruerted, to whom superstition permitteth the reading of any books, but the word of God, but they themselues reading in Horace,

Pugnas & exactor tyrannos, *Carm. lib. 2.*
Densum humeris bibit aure vulgus. *Ode 13.*

Or in *Ouid.*

Incipe suspensis auribus ista bibam.

Say it is an elegant translation, & if one will beleeue them, the same things which deserue praise in prophane books, are not excusable in the holy Scriptures: nay, the incongruities which are in these authors, they called dainty spots, or shadowes to set out a picture. But the most naturall

turall and significant phrases of the word of God haue much adoe to bee borne with: what is there more common in English, then to digest words and swallow iniuries, and it seemeth excellent? Why then are the same things intolerable in the stile of the holy Ghost: especially, since such metaphors of eating and drinking, for beleeuing and apprehending by faith, are beside their familiarnesse profitable also: for they teach vs, that as bodies doe drye vp and waxe leane for want of meate: so our soules consume and fall into despaire, which is a spirituall consumption, if they doe not taste the premisses of Iesus Christ.

3 And that as the meate profiteth not the body, if it be not receiued with an appetite, so we must bring an appetite, and a spirituall stomach to apprehend the benefit of our Sauiour in steed of the taste, which is naturall to vs. And that as a stomack filled with meat that is hurtful and full of naughty humors, receiues not wholesome foode, nor hath no good by it; so this holy meate doth no good to a soule puft vp with merits, and full of conceit of its own righteousnes: to the same end our Lord in this Sacrament, instituted for a commemoration of his death, offers vs not onely meat but drinke also; shewing, that he is our whole nourishment, and that not once onely (as in Baptisme) but continually, to shew that hee will continue vs in the Faith of his Sonne, euen to the end of our course: It was before figured but to the Fathers of the olde Testament, by bodily foode, such was the Passeouer, a type answering to the holy Supper. A Lambe was slaine, and was set before them to figure the innocency and death of our Sauiour, it was eaten, for Christ is the nourishment of our soule, with sowre herbs to represent the bitternes of his death.

4. And it was eaten all whole, because wee cannot partake of Christ by halues, partake of his promises without obeying his Commandements, haue him for our Redeemer, without taking him to bee our Master; enioy the fruit of his death without conforming our selues to

his

his resurrection by newnesse of life: further, they did eate him in the habite of trauellers, to teach them that they which seeke for life in Christ, are strangers in this world, and ought to liue in it, as men ready to depart out of it: the houses sprinkled with the blood of this Lambe were exempted from the slaughter; which, with al Egypt, was destroyed: a testimony, that the iudgement of God spares them onely, whose consciences are sprinkled with the blood of Christ, and who haue retired their soules vnder the shadow of his intercession: there is no lesse fitnesse and agreeablenesse in the figure of the bread. For when Christ calleth himselfe bread, how many lessons haue wee vnder this Syllable? Bread hath this property among meats, that it strengthens men. Psa. 104. That wee breake it before wee eate it, that it is profitable for all sorts of men, that of all meates it least distastes vs; wee haue all this in Christ crucified, hee fortifieth and strengtheneth our Faith: He was broken on the Crosse to nourish our soules, he is saluation to all, to little and great, to wise and ignorant, &c. He brings no distaste, men that glut thēselues in worldly pleasures (which are rather sauces then meate) doe in the end distaste them, but the faithfull is neuer wearie to rest his beleefe in Iesus Christ, and his apperite increaseth by enioying it: For this is a bread, the fulnesse of which is wholesome, the excesse of which is commendable: a bread which we do not change into our nature, but which changeth vs into the nature thereof: which not only vpholds life, but giues it, which is not onely to feede the liuing, but to reuiue the dead. Therfore doth he call himselfe *the bread of life*: and presently after promiseth him that commeth to him, to raise him vp at the last day. This is the true Manna and the true bread from Heauen, which after our comming out of Egypt, (which is the bondage of sinne) feeds vs till wee come to the promised inheritance. This is the bread sent from Heauen to the Prophet *Elias*, in the strength whereof wee trauell through the wildernes to the Mount of God. 1 King. 19.

This is the fruit Tree of life, loſt in *Adam*, but recouered in Chriſt borne of the holy Virgin; God hauing appointed that as a woman brought man, the fruit of death, ſo a woman ſhould bring him, the fruite of life: worthily therefore is our ſpirituall nouriſhment, figured in the Church by bodily feeding.

5 Which alſo will better appeare, if we conſider that to the feeding of our bodies theſe fiue things are required. 1 Nutritiue meate. 2 The mouth that apprehends it. 3 The heate which concocts it to nouriſhment 4 The vnion of this foode with our ſubſtance. 5 The life hereby maintained. Theſe fiue things we haue likewiſe in our ſpirituall eating. 1 Chriſt is our meate. 2 Faith is the mouth that receiues that. 3 The heate and efficacie of Gods ſpirit that concocteth it, and makes it nouriſhable to vs. 4 By the bond of this ſpirit we are made one body with Chriſt. 5 And from this vnion proceedes our generation, which is in vs a beginning of euerlaſting life.

6 Theſe kinds of ſpeeches are ſo common in the word of God, ſo agreeable in the matter, ſo often vſed by the ancient doctors, that our aduerſaries are conſtrained to paſſe a full carrier, and confeſſe that the Goſpell telleth vs of a manner of eating Chriſt, which is ſpirituall, performed by beleeuing; not by ſwallowing, nor by the mouth, but by faith. So teacheth [a] *Gabriel Biel* in his 36. Lecture on the Maſſe. And [b] *Caietan* vpon *Iohn 6.* And the fourth book of [c] *Lumbard diſt 9.* There are theſe two ſeuerall Chapters, of two manners of eating Chriſt the one Sacramentall, and the other Spirituall. And Cardinall *Bellarm.* in his firſt Booke of the *Euchariſt, Chap. 7.* not onely confeſſeth a ſpirituall eating, but acknowledgeth that S. *Auguſtine* eſteemes it more excellent then the Corporall. And indeed compare we the ſpirituall eating alone, with the bodily eating alone, (for ſo wee muſt compare things) and you ſhall finde that the bodily is altogether inferiour to the ſpirituall: For the ſpirituall 1 is proper to the faithfull, 2 alwayes to Saluation, 3 is neceſſa-

a Biel, *Manducare ſpiritualiter extenſo vocabulo nihil aliud eſt niſi credere Chriſtum & ipſum amare, &c.*

b *Diſt. ad Alia.*

c *Auguſtinus anteponit ſpirituallem manducationem corporali.*

necessary to saluation, 4 is by faith 5 and by vertue of the spirit of God, 6 and cannot be hindered by theeues, nor by the negligence of Priests, nor by vermine or corruption. Contrariwise, the bodily eating, 1 agreeth also to the wicked, 2 is taken oft to Condemnation, 3 is not necessary to saluation, 4 is with the mouth, 5 by the ministerie of Pastors, 6 may be hindered if theeues steale away the Wafer cake: If the Priest forget it, if corruption meet with it. Which is more; ioine these two eatings together, yet still the spirituall will haue the better, seeing it is that which makes the bodily eating helpfull. Yea, though wee eate corporally in our aduersaries sence. For as touching the Fathers, they by corporall eating vnderstand that by which wee eate the Sacrament of our Lords body with corporall parts; that is to say, with the mouth. Sir *Coeffeteau* therefore was possessed with a spirit of blasphemie, when hee spake of eating by faith with contempt, calling it a Picture eating. For without *Transubstantiation* he accounts of the holy Sacrament but as of a Picture. By the same reason Baptisme should be a picture, because there is no *Transubstantiation* therein. Besides, how dares he make so small reckoning of eating by faith, seeing themselues are constrained to acknowledge it to bee more auailable and more necessary then their corporall eating. And seeing that the Doctors of the Church of Rome hold, that Saint *Iohn* 6. from verse 32. to 51. there is no speech but of eating by faith: doe not they accuse our Sauior Christ for speaking of monsters and pictures.

Page 574. *Coeffeteau* takes this word (*corporall*) in ill part in Saint *Augustine*. Page 570.

7 Seeing then there are two kinds of eating, the one Sacramentall, common both to good and bad; whereof Saint *Paul* speakes, 1 Corint. 10. saying; that the Fathers did eate the same meate, because they did eate Christ in a Sacrament: the other spirituall, by faith; proued aboue by so many places. Wee must now see whether in *Iohn* 6. Christ calles himselfe Bread, and his flesh meate; and will be eaten and drunke: whether (I say) we must vnderstand all this of the spirituall eating, which is by faith; or

This is the fruit Tree of life, lost in *Adam*, but recouered in Christ borne of the holy Virgin; God hauing appointed that as a woman brought man, the fruit of death, so a woman should bring him, the fruite of life: worthily therefore is our spirituall nourishment, figured in the Church by bodily feeding.

5 Which also will better appeare, if we consider that to the feeding of our bodies these fiue things are required. 1 Nutritiue meate. 2 The mouth that apprehends it. 3 The heate which concocts it to nourishment 4 The vnion of this foode with our substance. 5 The life hereby maintained. These fiue things we haue likewise in our spirituall eating. 1 Christ is our meate. 2 Faith is the mouth that receiues that. 3 The heate and efficacie of Gods spirit that concoctethit, and makes it nourishable to vs. 4 By the bond of this spirit we are made one body with Christ. 5 And from this vnion proceedes our generation, which is in vs a beginning of euerlasting life.

6 These kinds of speeches are so common in the word of God, so agreeable in the matter, so often vsed by the ancient doctors, that our aduersaries are constrained to passe a full carrier, and confesse that the Gospell telleth vs of a manner of eating Christ, which is spirituall, performed by beleeuing, not by swallowing, nor by the mouth, but by faith. So teacheth [a] *Gabriel Biel* in his 36. Lecture on the Masse. And [b] *Caietan* vpon *Iohn 6.* And the fourth book of [c] *Lumbard dist 9.* There are these two seuerall Chapters, of two manners of eating Christ the one Sacramentall, and the other Spirituall. And Cardinall *Bellarm.* in his first Booke of the *Eucharist, Chap. 7.* not onely confesseth a spirituall eating, but acknowledgeth that S. *Augustine* esteemes it more excellent then the Corporall. And indeed compare we the spirituall eating alone, with the bodily eating alone, (for so wee must compare things) and you shall finde that the bodily is altogether inferiour to the spirituall: For the spirituall 1 is proper to the faithfull, 2 alwayes to Saluation, 3 is necessa-

a Biel, *Manducare spiritualiter extenso vocabulo nihil aliud est nisi credere Christum & ipsum amare, &c.*
b *Dist. ad Alia.*
c *Augustinus anteponit spiritualem manducationem corporali.*

neceſſary to ſaluation, 4 is by faith, 5 and by vertue of the ſpirit of God, 6 and cannot be hindered by theeues, nor by the negligence of Prieſts, nor by vermine or corruption. Contrariwiſe, the bodily eating, 1 agreeth alſo to the wicked, 2 is taken oft to Condemnation, 3 is not neceſſary to ſaluation, 4 is with the mouth, 5 by the miniſterie of Paſtors, 6 may be hindered if theeues ſteale away the Wafer cake: If the Prieſt forget it, if corruption meet with it. Which is more; ioine theſe two eatings together, yet ſtill the ſpirituall will haue the better, ſeeing it is that which makes the bodily eating helpfull. Yea, though wee eate corporally in our aduerſaries ſence. For as touching the Fathers, they by corporall eating vnderſtand that by which wee eate the Sacrament of our Lords body with corporall parts; that is to ſay, with the mouth. Sir *Coeffeteau* therefore was poſſeſſed with a ſpirit of blaſphemie, when hee ſpake of eating by faith with contempt, calling it a Picture eating. For without *Tranſubſtantiation* he accounts of the holy Sacramēt but as of a Picture. By the ſame reaſon Baptiſme ſhould be a picture, becauſe there is no *Tranſubſtantiation* therein. Beſides, how dares he make ſo ſmall reckoning of eating by faith, ſeeing themſelues are conſtrained to acknowledge it to bee more auailable and more neceſſary then their corporall eating. And ſeeing that the Doctors of the Church of Rome hold, that Saint *Iohn* 6. from verſe 32. to 51. there is no ſpeech but of eating by faith: doe not they accuſe our Sauior Chriſt for ſpeaking of monſters and pictures.

Page 574. *Coeffeteau* takes this word (*corporall*) in ill part in Saint *Auguſtine*. Page 570.

7 Seeing then there are two kinds of eating, the one Sacramentall, common both to good and bad; whereof Saint *Paul* ſpeakes, 1 Corint. 10. ſaying; that the Fathers did eate the ſame meate, becauſe they did eate Chriſt in a Sacrament: the other ſpirituall, by faith; proued aboue by ſo many places. Wee muſt now ſee whether in *Iohn* 6. Chriſt calles himſelfe Bread, and his fleſh meate; and will be eaten and drunke: whether (I ſay) we muſt vnderſtand all this of the ſpirituall eating, which is by faith; or

This is the fruit Tree of life, lost in *Adam*, but recouered in Christ borne of the holy Virgin; God hauing appointed that as a woman brought man, the fruit of death, so a woman should bring him, the fruite of life: worthily therefore is our spirituall nourishment, figured in the Church by bodily feeding.

5 Which also will better appeare, if we consider that to the feeding of our bodies these fiue things are required. 1 Nutritiue meate. 2 The mouth that apprehends it. 3 The heate which concocts it to nourishment 4 The vnion of this foode with our substance. 5 The life hereby maintained. These fiue things we haue likewise in our spirituall eating. 1 Christ is our meate. 2 Faith is the mouth that receiues that. 3 The heate and efficacie of Gods spirit that concocteth it, and makes it nourishable to vs. 4 By the bond of this spirit we are made one body with Christ. 5 And from this vnion proceedes our generation, which is in vs a beginning of euerlasting life.

6 These kinds of speeches are so common in the word of God, so agreeable in the matter, so often vsed by the ancient doctors, that our aduerlaries are constrained to passe a full carrier, and confesse that the Gospell telleth vs of a manner of eating Christ, which is spirituall, performed by beleeuing; not by swallowing, nor by the mouth, but by faith. So teacheth [a] *Gabriel Biel* in his 36. Lecture on the Masse. And [b] *Caietan* vpon *Iohn 6.* And the fourth book of [c] *Lumbard dist 9.* There are these two seuerall Chapters, of two manners of eating Christ the one Sacramentall, and the other Spirituall. And Cardinall *Bellarm.* in his first Booke of the *Eucharist, Chap. 7.* not onely confesseth a spirituall eating, but acknowledgeth that S. *Augustine* esteemes it more excellent then the Corporall. And indeed compare we the spirituall eating alone, with the bodily eating alone, (for so wee must compare things) and you shall finde that the bodily is altogether inferiour to the spirituall: For the spirituall 1 is proper to the faithfull, 2 alwayes to Saluation, 3 is necessa-

a Biel, *Manducare spiritualiter extenso vocabulo nihil aliud est nisi credere Christum & ipsum amare, &c.*

b *Dist. ad Alia.*

c *Augustinus anteponit spiritualem manducationem corporali.*

neceſſary to ſaluation, 4 is by faith 5 and by vertue of the ſpirit of God, 6 and cannot be hindered by theeues, nor by the negligence of Prieſts, nor by vermine or corruption. Contrariwiſe, the bodily eating, 1 agreeth alſo to the wicked, 2 is taken oft to Condemnation, 3 is not neceſſary to ſaluation, 4 is with the mouth, 5 by the miniſterie of Paſtors, 6 may be hindered if theeues ſteale away the Wafer cake: If the Prieſt forget it, if corruption meet with it. Which is more; ioine theſe two eatings together, yet ſtill the ſpirituall will haue the better, ſeeing it is that which makes the bodily eating helpfull. Yea, though wee eate corporally in our aduerſaries ſence. For as touching the Fathers, they by corporall eating vnderſtand that by which wee eate the Sacrament of our Lords body with corporall parts; that is to ſay, with the mouth. Sir *Coeffeteau* therefore was poſſeſſed with a ſpirit of blaſphemie, when hee ſpake of eating by faith with contempt, calling it a Picture eating. For without *Tranſubſtantiation* he accounts of the holy Sacramẽt but as of a Picture. By the ſame reaſon Baptiſme ſhould be a picture, becauſe there is no *Tranſubſtantiation* therein. Beſides, how dares he make ſo ſmall reckoning of eating by faith, ſeeing themſelues are conſtrained to acknowledge it to bee more auailable and more neceſſary then their corporall eating. And ſeeing that the Doctors of the Church of Rome hold, that Saint *Iohn* 6. from verſe 32. to 51. there is no ſpeech but of eating by faith: doe not they accuſe our Sauior Chriſt for ſpeaking of monſters and pictures.

Page 574. *Coeffeteau* takes this word (*corporall*) in ill part in Saint *Auguſtine*. Page 570.

7 Seeing then there are two kinds of eating, the one Sacramentall, common both to good and bad; whereof Saint *Paul* ſpeakes, 1 Corint. 10. ſaying; that the Fathers did eate the ſame meate, becauſe they did eate Chriſt in a Sacrament: the other ſpirituall, by faith; proued aboue by ſo many places. Wee muſt now ſee whether in *Iohn* 6. Chriſt calles himſelfe Bread, and his fleſh meate; and will be eaten and drunke: whether (I ſay) we muſt vnderſtand all this of the ſpirituall eating, which is by faith; or

of the corporall eating, which is with the mouth; or of both: For our aduersaries seeing themselues condemned by the words of the institution of the Supper, appeale to Saint *Iohn*, and shelter their Masse vnder the shadowe of this sixt Chapter. As if a man that is pursued by Sergeants, should hide himselfe in a prison: for wee shall see that they are held there more straight.

8 We maintaine, and then will proue hereafter, that in this sixt Chapter of Saint *Iohn*, Christ speakes not of the eating of his flesh by mouth, and that hee meaneth that his flesh should not passe by our teeth, and his blood goe into our stomacks; and that Christ speaketh not of the institution of the Sacrament of the *Eucharist*. For Christ being the foode of our soules, is not apprehended by the mouth of the body, to feede the body by the eare, and the soule by the mouth, are like absurdities. Withall, the blood which Christ willeth vs to drinke, is the blood which he shed vpon the Crosse, which neuer reentring into the body of Christ, and no man hauing saued it, it is now vnpossible to come by. But it may bee drunke by this spirituall manner of drinking, whereof we haue spoken that it is apprehended by faith. It is of this kinde of eating and drinking, that Christ speakes in *Iohn 6.* where hee speakes of nourishing our soules by faith in his flesh crucified, and deliuered to death for the life of the world.

9 In the meane time we doe not deny that the eating of the flesh of Christ by faith is also had in the Sacrament, since it ought to bee perpetuall all the life of a Christian. Also we acknowledge, that the one is an ayd to the other, that the corporall eating of the Sacrament, lifteth vp our soules to the spirituall eating of Christ in his benefits. Both of them being reall & actual; not an Idea or picture, as our aduersaries slaunder vs, who thinke nothing is reall vnlesse it be corporall; whereupon it followes, that neither God, nor our soules haue any reall being.

10 By that which hath beene said, it appeares, that betweene the sixt Chapter of Saint *Iohn*, and the institution of the Supper, there is a great agreement, as betweene two

pictures

pictures of one face. These are two particulars of one, and the same things: the one in word, the other in action: the one in an Allegory, the other a Sacrament. An Allegorie, which nameth the thing signified by the name of the signe, calling Christ Bread; as *Theodoret* excellently saith in his Dialogue, intituled, *Immutable that Christ gaue his body the name of the signe* (the 6. of S. *Iohn*:) *And to the signe the name of his body* (in the institution of the Supper) And a little after, he which called (his body Bread) 6. of S. *Iohn, honoureth the visible signes with the name of his body*; saying, *This is my body, not changing their nature, but adding grace to their nature.*

τῷ μὲν σώματι τὸ τοῦ συμβόλου τέθεικεν ὄνομα, τῷ δὲ συμβόλῳ τὸ τοῦ σώματος.

3. or 4. diuers interpretations of the Church of Rome vpon the sixt of S. Iohn.

Against this doctrine our aduersaries arise with a great cry, or with open mouth. But whilest they prepare for the battell, behold a troope of their Doctors which disband themselues, and march on our part. Of this troupe are *Biell, Cusan. Caietan, Tapper, Hesselius, Iansenius, &c.* All Doctors of marke among our aduersaries, which with one consent confesse that Christ in the sixt of *Iohn* doth not speake of the Eucharist, but of faith in Christ incarnate & crucified. The master of sentences is banded apart; and saith, *lib. 4. dist.* 8. in the letter D. That his flesh spoken of in the sixt of *Iohn*, was not crucified for vs. The rest of their people are not well vnited: for to heare the cõmon voice of the Church of Rome; it saith, that in the sixt Chapter so often as is spoken of the bread of Heauen, or bread of Life, or eating, or drinking of Christ: it must be vnderstood of the Eucharist and eating the flesh of Christ vnder the species of bread. But the learned among them do not say so; For they hold that in this Chapter, there are two eatings of the flesh of Christ spoken of, the one spirituall by faith, the other corporall by the mouth: that from the 32. verse to the 51. there is no eating spoken of but by faith. But after these words in the 51. verse: *This bread which I will giue, is my flesh*: It is spoken of the Eucharist. This is clearly set downe in *Bellarm. lib. de Eucharist. Chap. 5. in principio.* And Sir *Coeffeteau* makes by his Doctor-like authoritie 3. kinds of eating in the sixt Chapter of Saint *Iohn*,

Biel. lect. 84. *super can. Missæ. Cusan. ep.* 7. *ad Bohemos. Caiet. in* 3. *part. quæst.* 80. *artic. vlt. Tapper in explic. artic.* 15. *Hessel. lib. de communione sub vna specie. Iansen. cap.* 59. *Concordiæ.*

verse 12. Wee are free from the labour to ouerthrowe the former, since they yeeld that *Lombard* is not followed, and therefore hee may play by himselfe. As for the two last, the Chapter following is imployed to confute them.

CHAP. XIX.

That in the sixth of S. Iohn, *Christ speaketh not of eating the Sacrament of the Eucharist, nor of the eating of the flesh by the mouth.*

THe most part of our vices, are healed sooner by diuersion, then by reprehension. Propound to a Couetous man the excellency of the heauenly riches; to a man ambitious the glorie and dignity of the children of God, it is a meanes to turne their desires an other way, and to eate out a channell for the Torrent of their affections. The which Christ doth heere. The Capernaites comming to him to bee fed with bread, as they had beene the day before, hee diuerted their hunger another way, and tooke occasion to speake to them of a more excellent bread, of a meat that would continue for euer, which hee promised to giue them *verse* 27. This was to vse their ill for their good, and to imploy their gurmandise, for their instruction and amendment. In all that which is said thereabout, there is not a word, but is against carnall eating. The order of our proofe is according to the words of the Gospell.

1 Vpon the first motion that Christ made to them of bread enduring to eternall life, they demanding counsell, our Lord in the 29. *vers.* giues them counsell to beleeue in him; which is to say couertly, that the bread which he promiseth

promiſed was to be apprehended by beleeuing.

2 A little after the Capernaites obiecting *Moſes* to him, that had giuen them Manna: hee drawes them to himſelfe and telles them, that hee is the bread of heauen, *verſe* 32. as alſo *verſe* 50. *heere is the bloud which is come downe from heauen.* Where it appeares he ſpeakes not only of his fleſh (for that came not downe from heauen) but of his whole perſon, and by conſequent of his diuinity: if then we muſt eat this bread deſcended from heauen, we muſt alſo eat his diuinity with our mouthes.

3 Hereupon the Iewes demanded this bread, he telles them *verſe* 35. *I am the bread of life*, after the phraſe of the Scripture, where bread ſignifies all kinde of foode. As *Gen.* 28. *ver.* 10. and in the Lords praier. He meanes then the foode of our ſoules: In the meane time theſe words furniſh vs with a ſtrong reaſon againſt *Tranſubſtantiation.* For that theſe words (*This is my body*) ſignifie that bread is *Tranſubſtantiated* into the body of Chriſt: by the ſame reaſon it muſt needes be, that theſe words, *I am the bread of life*, ſignifie that Chriſt is *Tranſubſtantiated* into bread; which were impious to thinke, and our Aduerſaries doe not beleeue.

4 He addeth, *I am the bread of life, he that commeth to me ſhall not hunger.* And which cutteth the throat of the Lie. For our Aduerſaries agree with vs, that to *come*, ſignifieth heere to *beleeue*: as alſo appeares by that, *verſe* 45. *Euerie man that hath heard, and hath learned of the father commeth to mee*: hee could not haue ſaid more plainely, that to come, was to heare, learne, and become ſubiect to the inſtruction of the Goſpell. And S. *Auguſtine* in his 25. *Tract* vpon this place ſaith, *to come, is to beleeue.* Theſe words, *Hee that commeth to mee ſhall not hunger*, are as much to ſay, *Hee which beleeueth in mee ſhall not hunger.* Chriſt then ſpeakes of hunger, which is fed by beleeuing, not by chewing and ſwallowing by the mouth.

Qui venit ad me, hoc eſt quod ait & qui credit in me.

5 And to take away all doubt, he addeth, *Hee which beleeueth in mee ſhall neuer thirſt.* There manifeſtly hee putteth

putteth beleeuing for drinking; since by beleeuing the thirst shall be quenched. The intent of this speech required, that he should say, *He which drinkes shall not thirst*, but he had rather say, *He which beleeues*; to teach vs, that he spake of a spirituall manner of drinking, which is had by beleeuing, not by swallowing. *Bellarmine* could not defende himselfe: he confesseth therefore *Lib.* 1. *Cap.* 7. that these words appertaine, not properly to the Sacrament, but to faith in the Incarnation: wherefore beeing beaten from hence, he hath recourse to the verses following. And to them come wee too.

§ *Respondeo, verba quæ citantur non pertinent ad Sacramentum proprie sed ad fidem Incarnationis.*

6 Christ then after some declarations of his charge, and of the will of his father, and some exhortations to beleeue in him, by the murmuring of the Iewes [illegible] ming betweene, is brought backe, to maintaine [illegible], and to speake againe of this bread, and this eating. Hee saith in the 47. vers. *He that beleeueth [illegible] hath eternall life, I am the bread of life.* There he shewes, that this bread is taken by beleeuing; for because hee which beleeueth in him hath eternall life. Thereupon he gathers, that hee is the bread of life.

7 He goeth on, and saith, that *if any man eate this bread hee shall not dy*; and a little after, *that hee shall haue eternall life.* Like to that hee saith in the 54. verse, *Hee that eateth my flesh, and drinketh my bloud, hath eternall life.*

8 In all these words, Christ speaketh of an eating, which brings to euery eater life eternall: hee therefore speaketh not of an eating by the mouth, nor of the *Eucharist*: for how many men eat this Sacrament, and notwithstanding are damned? For example, *Iudas* and a great many hypocrites. Surely, if Christ spake heere of eating the *Eucharist*, all they which should partake of the Supper, should be saued.

9 Hee speakes then of faith in his death, which whosoeuer laies hold on by faith, without doubt hath eternall life, as Christ saith, *verse* 47.

10 The light comming so cleerely to vs heere, our

Aduersaries

Aduersaries striue to stop the entry to this passage, by putting vp a false windowe, and adding to the word of God. They say, that Christ would say, hee that eateth his flesh *worthily*, hath eternall life. But this word *worthily* is vnworthily added, & it is an addition, by which they presuppose a false thing; to wit, that the flesh of Christ may be eaten vnworthily. For wee haue shewed and will shew, that to eate in these passages, signifies to beleeue, and to apprehend by faith. (And we shall hereafter beare the confession of the Romane Church.) But it is vnpossible to beleeue and trust in Christ vnworthilie, since in our beleefe and trust in him, consisteth our worthinesse.

11 We finde in the Apostle Saint *Paul*, 1. *Cor.* 11. that *he that eateth this bread vnworthily, receiueth his iudgement* [illegible] *this bread*, not *this flesh*: for the flesh of C[illegible] cannot be eaten vnworthily. Saint *Augustine* *Serm[illegible] verbis Dom[illegible]* saith indeede, that *some as Iudas, eat the flesh [illegible] betraying heart*: but euen there hee expou[illegible] what hee meaneth by the word *flesh*, saying, that *Iudas* receiued not the flesh, but, *Sacramentũ carnis & sanguinis eius, the sacred signe of his flesh, & of his bloud*. Coëffet. pag. 601

12 There is yet more: for after this word *worthily* added, this verse will yet be contrary to the opinion of the church of Rome: which doth not beleeue that whosoeuer eats the Eucharist worthily, must of necessity for al this be saued: for it holds, that he which is to day deuout & faithfull, may be to morrow prophane; & yet many after, they haue worthily receiued the Eucharist, may be corrupted & damned. And how impertinent is Sir *Coeff.* discourse against this: if we must cõclude (saith he) as *Moulin* doth, may not I say that of the Crosse which he saith of the Eucharist? Surely, if Christ spake of his death, *Iohn 6.* al they that partake of his deth shold be saued; there is in this both slãder & blasphemy. Slãder, for we do not say simply that in *Io. 6.* Christ spake of his death, but of faith in his death. Blasphemy, in that he denies, that all they which partake of the death of our Sauiour, shall be saued; for we speak of partaking by true faith, which is not in them, of whom Coëffet. pag. 603.

Saint *Peter* speakes, 2 *Pet.* 2. ver. 20. Who know the truth but turne away from it: a place therefore fooliſhly alledged by Sir *Coeffeteau.*

13 Now followeth the paſſage, vnder which our aduerſaries ſhield themſelues eſpecially, *The bread which I will giue is my fleſh, which I will giue for the life of the world.* They preſuppoſe that Chriſt promiſeth to giue himſelfe in the Euchariſt. But theſe very words ſhew, that he promiſeth to giue himſelfe in his death for the life of the world, & not in the Euchariſt. For the death of Chriſt alone, is the life and ſaluation of the world, and the onely price of our redemption: ſo *Cyrill* vpon Saint *Iohn, lib* 4. *Chap.* 12. expounds theſe words; *I die for all, to receiue all; to the end my fleſh might be the redemption of all.* And Cardinall *Caietan* vpon this place, *Ieſus manifeſtly expounds himſelfe, that this bread is his paſſion and death,* by ſaying, *The bread which I will giue is my fleſh. For it is certaine, that in his paſſion he was to giue his fleſh for the life of the world.* And there he diſputes, that in this place hee promiſeth not to giue himſelfe in the Euchariſt, but in his death. As indeede hee was not giuen in the Euchariſt to purchaſe life for the world, but to make a commemoration of himſelfe. Neither is the fleſh of Chriſt the nouriſhment of our ſoules, but as it is crucified, and hath ſuffered for vs. It will not ſerue Sir *Coeffeteans* turne to obiect that Chriſt ſpeaketh in the future; The bread which I will giue, and that therefore he ſpeaketh not of ſpirituall eating, which had beene in vſe from the beginning of the world: For our Sauiours death was to come when hee ſpake theſe things, and therefore he ſpake in the future. The bread that I will giue; for hee promiſeth to giue himſelfe in his death: marke alſo, that the force of our aunſwere lieth in theſe words, My fleſh, which I will giue for the life of the world; which for this cauſe the Bible of the Church of Rome hath cut off, and hath left onely theſe words, *My fleſh for the life of the world:* As for Sir *Coeffeteau,* it pleaſeth him to haue an ambiguitie in the word, *I will giue,* twice repeated: for in the former place he will haue

Manifeſtiſimè explicat panem hunc ſore paſſionem & mortem ſuam.

Coëf. Pag. 585. & 586.

Coeff. Pag 593.

haue *Giue*, to be *Giue to eat*: in the latter, he will haue it signifie, *Giue himselfe to death*. So this doctor playeth with the Gospel.

14 We must also consider, that the Doctors of the Romish Church agree, that all, that is before this passage, speakes of a spirituall eating; but here they will haue Christ speake of the Eucharist: they confesse, that all before said, are allegoricall termes; but here they will haue them to bee proper without any figure. 1 And yet this is all one matter and manner of speech. 2 There is nothing to let, but that the expositions brought to the precedent verses before, may bee also applyed vnto them which follow. 3 Likewise, there is no trace of two kinds of eating in this Chapter. 4 The ancients neuer made this distinction of a spirituall eating in some verses, and a corporall in the rest. This is the priuiledge of the Romish Church to play thus with the Word of God.

15 Christ represseth again a new murmure of the Iewes, by a reiterated affirmation in the 53. verse. *If yee doe not eate the flesh of the Sonne of man, and drinke his bloud, ye haue not life in you.* This verse only sufficeth for the truth; for it is clearer then the day that Christ spake of an eating without which no man could haue life, saying; *If yee doe not eate my flesh, ye haue no life.* But many haue life, as the thiefe crucified with Christ, and infinite more without eating of the *Eucharist*; hee did not therefore speake of eating of the *Eucharist*, but of the spirituall eating, without which none is capable of saluation. We shall see anon that Saint *Ierome*, *Psal.* 147. expounds this 53. *vers.* and saith, that it is neerer the truth to vnderstand this of the receiuing of the word of God, then of the Sacrament.

Coëffeteau pag. 599. would perswade vs a wonderfull matter, that the thiefe on the crosse desired to eat the Eucharist.

16 Heere our Aduersaries haue no other meanes to escape but by adding restraints and exceptions: which is to say, that the words of Christ are not euer true. They say then, that this is in case of possibility; as if Christ had said: *If you doe not partake of the Eucharist when you haue meanes, you haue no life.* A goodly glosse, and easie for

the Capernaites to foresee. 1 Wee answere that, that is to adde, too licentiously to the word of God. 2 This glosse also contradicts the Church of Rome; which doth not beleeue that all they, which doe not receiue the *Eucharist*, when they may, are damned.

17 They haue found (they say) *Ioh.* 3.5. a like exception: but if this were a place for it, I would easily shew that that place *Ioh.* 3.5. will admit no exception; and though it would, yet doth it not follow, that it is so heere too. By the way, since they say, that he which partakes not of the Sacrament, when hee hath oportunity, cannot be saued; how comes it to passe, that they refuse to carry God to a prisoner that hath receiued sentence of death, though hee neuer receiued in his life; since that such an one hath opportunitie and will, and that (according to this place) if wee beleeue them, hee cannot haue life without it: especially, seeing the decree of the Church of Rome declareth, that *Non est deneganda Communio his qui in patibulis suspenduntur: The Communion is not to be denied them that are hanged on the gallowes.* *Caus.* 3. *Quæst.* 2. *Can. Quæsitum.*

Coeff. pag. 586. 587 18 I haue met with some that haue triumphed, comming to 55 *vers. My flesh is meate indeede, and my bloud is drinke indeede*, saying, that this word *indeede*, excludeth all figures, this is to say, that that which is spoken by a figure, is not truly spoken, and that all figures are lies, but it seemes they haue read the Gospell but a little. In the 15. of Saint *Iohn* Christ saith, *I am the true vine*, there this word *true*, doth not exclude the figure which is apparant. Which is more; in this very 6. *Chap.* *My father giueth you the true bread.* But Christ is no bread, but by similitude or a figure. Hee is then meate indeede, but for our soules, not for our bodies, which is to be had by beleeuing, not by swallowing. *Orig. Hom.* 12. in *Math.* expounds this place. *To eat Christ is to doe his will that sent him, and to finish his worke. And to drinke him is to bee wise according to his will that sent him.* According to this difference is that to be vnderstood, which

Manducare Christi est facere voluntatem eius qui misit eum & perficere opus eius. Bibere autem sapere secundum voluntatem eius qui misit

he

he saith, *My flesh is meate indeed, and my bloud is drinke indeed.* For as in that place, I am the true Vine, Christ expounds himselfe a little after, so in all this Chapter especially, 35. and 47. 48. 62. 63. Christ expounds himselfe, as we haue shewed, and will shew.

eum & perficere notitiam eius. Secundum hanc differentiam intelligitur & quod ait Caro mea vera est esca. &c.

19 Iesus Christ addeth verse 56. *He which eateth my flesh, and drinketh my bloud dwelleth in me, and I in him.* The spirit of God teacheth other where after what manner this dwelling is. For the same Euangelist in his first Epistle, Chapter 4. saith, *By this doe we know that we dwell in him, and he in vs, for that he hath giuen vs his holy spirit:* which are passages both alike. And S. *Paul* saith, that this is done by faith, Ephes 3. 17 *Iesus Christ dwelleth in your hearts by faith:* and in the fourteenth of the same Gospel, verse 23. Christ speath thus, *If any man loue me he will keepe my word, and my Father will loue him, and we will come to him and dwell with him.* This dwelling then is made by the spirit of Christ dwelling in vs, and in louing and beleeuing his word. For as in the sixt of Saint *Iohn*, so in these two passages the Eucharist is not mentioned: and yet this must bee the place, or no where, since he speakes of Christs dwelling in vs. As for the passage of *Greg. Nyss.* alleadged by *Coeffeteau*, Page 605. it is not to bee found in all his workes; and wee will shew hereafter that the author of these Catechetical orations is vnknowne.

Coeff. pag. 605.

20. This same verse 56. cuts the throate of carnall eating, and sheweth euidently that Christ speaketh not here of the Eucharist. For hee saith, that he abideth in him that eates his flesh: but according to the doctrine of our aduersaries, he doth not abide in him that hath eaten the Eucharist. For the Church of Rome holdeth, that as soone as the accidents are changed in the stomacke, Christ is gone. Hee speakes then of a spirituall abode, which is for euer, and not for two or three houres, or at the most for a yeere; the rest of Christs words to the Capernaits are a repetition of the former.

21 But as the Gospell witnesseth that that which Christ spake

ſpake to the vnbeleeuing Iewes by a ſimilitude, he apart expounded to his Apoſtles, and alſo in the 62. verſe to meet with the offence which they might take at his words, he ſaith to them, *What then? when you ſhall ſee the Sonne of man aſcend vp from whence he came.* For as S. *Auguſtine* vpon theſe words in his 27. Tract. vpon Saint *Iohn* ſaith, *The Apoſtles thought he would haue giuen his body to eat, but he told them he would aſcend into Heauen all whole: when yee ſhall ſee the Sonne of man aſcending where he was before, ſurely, then you ſhall perceiue that hee will not be giuen to eate: you ſhall then vnderſtand, that his grace is not conſumed by eating.* This good Doctor ſheweth vs, that Chriſt by theſe words gaue his Diſciples to vnderſtand, that they ſhould not eate him. And yet a little more clearely vpon the 98. Pſalme, where ſpeaking incidently of this paſſage, he bringeth in Chriſt ſpeaking thus, *You ſhal not eate this body which you ſee,* (note theſe words) *nor drinke that blood which they that ſhal crucifie me ſhall ſhed; but I haue propounded vnto you a ſacred ſigne, which being taken ſpiritually, will quicken you.* That which Saint *Auguſtine* ſaid before, that no man eats the fleſh of Chriſt, who hath not firſt worſhipt him, not only makes nothing againſt vs, who ſay that Chriſtes fleſh ought to be worſhipt in the *holy Supper, but alſo clearely ſheweth, that he ſpeakes of a ſpirituall eating. For concerning corporall or ſacramentall eating, many eate our Lords body ſacramentally, who neuer worſhipt him, as many vnbeleeuers and hypocrites. To ſaue themſelues, by ſaying, that the Capernaits or Diſciples vnderſtood that Chriſt would giue them his fleſh to eate by bits, is to bring that which is nothing to the purpoſe. For S. *Auguſtines* reaſon wherein he preſuppoſeth that a man whom he ſaw goe vp to heauen, cannot bee eaten, is alwayes of like force, whether wee thinke to eate him bit by bit, or to ſwallow him downe all whole. For if the Capernaites or Diſciples had thought that Chriſt would haue them ſwallow him downe all whole, they would haue beene no leſſe

Illi putabant eis erogaturũ corpus ſuum, ille autem dixit ſe aſcenſurũ in cœlum vtique integrum. Cùm videritis filium hominis aſcendentem vbi erat prius, certè vel tunc videbitis quia non eo modo quo putatis erogat corpus ſuũ, certè vel tunc intelligetis, quia gratia eius non conſumitur morbus. ſi.

*Adore, as being in heauen not incloſed vnder the ſpecies.
Pag. 607.

leſſe drawne away from the beleefe of his aſcention, then if they had conceiued, that Chriſt would haue himſelfe eaten by gobbets.

22 By the ſame means is refuted that ridiculous fiction, which makes the body of our Lord to be in diuers places at one time; for take this eating by gobbets or all whole, it alwaies appeareth, that his aſcention into heauen could not ſerue for proofe, to ſhew that he was not to be eaten by his Diſciples, if that ſame time that he entred into heauen men might eate him on earth.

23 Aboue all it is remarkeable, that in theſe words *Doth this offend you*, what then, *when you ſhall ſee the Son of man aſcend, &c.* Chriſt manifeſtly ſpeakes of his aſcenſion, as of a thing more admirable then this eating here ſpoken of: which were falſe if this eating were corporall, and ſuch as our aduerſaries doe eſtabliſh: In which they haue amazed ſo many prodigious, ſo many incomprehenſible things; ſo many things which doe not onely ſurpaſſe, but alſo ouerthrow reaſon, that the aſcention is a thing of ſmall value to it. And it is a hundred times more eaſie to beleeue and to comprehend, that a humane body ſhould be lifted vp to heauen, and that the heauens ſhould haue giuen place to him, then that hee ſhould haue eaten himſelfe, ſhould bee from himſelfe, and haue all the parts of his body vnder one point, his feet and his head in one place to bee all whole vnder the leaſt crumme of bread, to ſuffer his enemies to eate him; yea, and beaſtes too. To how ill purpoſe to perſwade vs to theſe things had he ſpoken of his aſcention as a thing as hie or higher, and no leſſe incomprehenſible?

Coeff. pag. 614. vpon this place preſuppoſeth without proofe, that Chriſt ſpeaks of the Euchariſt, which is the point in queſtiõ.

24 Laſtly, Chriſt cloſeth vp this diſcourſe with a cleare expoſition; hee aduertiſeth his Diſciples, that his words are ſpirit and life, that is to ſay, ſpirituall and giuing life: If they be ſpiritual, they muſt be ſpiritually vnderſtood, as ſaith S. *Auguſtine* in 27. Tract. vpon this Booke, *What meaneth this, the words which I ſpeake are ſpirit and life*, that is, *They muſt be ſpiritually vnderſtood.* And as *Chryſoſtome* ſaith vpon this place. *Theſe words*

Quid eſt, ſpiritus & vita ſunt? Spiritualiter intelligenda ſunt. Quid eſt carnaliter intelligere?

are

Simpliciter. vt res dicuntur neque aliud quidquam cogitare.
Spiritum hic ipsam carnem nuncupavit.

are spirit, that is to say, *hauing nothing carnall in them.* The same father, Hom. 47. in *Ioan.* teacheth vs what it is to vnderstand carnally, that is (saith hee) *to vnderstand things simply*, as they are spoken, *and to thinke vpon no further matter.* Therefore our aduersaries sticking to the letter, and pressing their carnall eating, vnderstand our Lords words carnally. As for *Cyrill*, he is greatly deceiued in his 4 Booke vpon S. *Iohn.* Chap. 24. in saying, that this word (spirit) in this place signifieth flesh. For it is as much as if saying white, we should vnderstand black. Which yet maketh nothing against vs, For *Cyrill* in this place speakes not of the Eucharist, but of the incarnation.

25 These reasons arise out of the words of Iesus Christ followed by order, besides which, there are some which regard the whole discourse together. First, against that which our aduersaries say, that Christ in this Chapter promiseth his Disciples to giue them his flesh to eate with their mouthes in the Sacrament of the Eucharist, we must obserue, that Christ doth not addresse his speech to his Apostles, but to the vnbeleeuing Capernaites. If then he had promised to giue them his flesh, to haue eaten in the Eucharist, he had deceiued them, for hee neuer gaue nor offered them the Eucharist; he then promised to giue himselfe in his death for the life of the world. Now the whole text sheweth, that it is to the Capernaitan Iewes that he speaks, v. 24. 25. The multitude speaks to Iesus, & ver. 26. he answeres them. ver. 41. The Iewes murmured against him, and vers. 43. it is said, that Iesus answered & said vnto them. So ver. 52. 53. The Iewes stroue, and Iesus said to them. Where is then the conscience of the Church of Rome, that wil haue vs beleeue that Christ promised the Capernaites to giue them his flesh in the Eucharist, to whom notwithstanding he neuer gaue the Eucharist; and who continued obstinate in their Iudaisme? It serues not the turne we say, that the Capernaites made themselues vnworthy. For vnworthines may well hinder the benefit that would come to the Eucharist, but it could

not

not make Christ lie, nor hinder him from offering them the Sacrament, according to his promise.

26 Ioine to this, that all the course of the text sheweth vs, that the words of Christ containe not only a promise, but also a present gift. Hee saith in vers. 32. that the *Father giueth the bread of Heauen*: and in the 33. verse, that this bread giueth life to the world: and in the 35. verse hee doth not say, that hee will be the bread of life, when hee hath instituted the Sacrament: but he saith, that he is already, *I am the bread of life*: And in the tenth verse, *This is the bread*. Which should bee false, if hee spoke of the bread in the *Eucharist*: which was not instituted till 2. yeeres after. So in the 54. ver. *He which eateth my flesh &c.* shewing, that hee might bee eaten already. For it was possible to apprehend Christ by faith then, and to beleeue in his death, though not come to passe. And wee must not maruell, if hee speake often in the future; since hee promiseth to giue himselfe for the life of the world, which yet was not come to passe. Besides all this, Sir *Coeffeteau* confesseth, that euen then, when Iesus spake of the Sacrament, hee vsed the present tence; and hee saith, that was because of the straight vnion betwixt the Incarnation, and the Eucharist: which reason is none at all. For the Incarnation is no more vnited to the Eucharist then to the sitting at the right hand of God. And yet Christ neuer said, I am set at the right hand of God, which had beene false and absurd. The vnion of two things hinders not; but that one may speak of each of them according to the truth. Page 619.

27 It appeareth also, that the bread which Christ spake of, saying, *The bread which I will giue is my flesh*, and not the bread which Saint *Paul* speaks of, 1 Corinth. 10.11. saying, wee breake, we eate bread. 1 For the bread which the Apostle speakes of, is had vpon the table: but the other descended from hea-

Agnoscite quia figuræ sunt, in diuinis voluminibus quæ scripta sunt, & ideo tanquam spirituales & non tanquam carnales examinatæ.

Homo prudens fruitur cognitionis alimēto salubcrrimo: ad hunc modum vult saluator noster edi: quod quidem docet per hæc verba, Nisi ederitis carnem meam &c.

Daturus Dominus Sp. Sanctū, dixit se panem qui de cœlo descendit, hortans vt credamus in eum. Credere enim in eum hoc est manducare panem viuum: qui credit in eum manducat.

Nisi manducaueritis carnem filij hominis, &c. Facinus vel flagitium videtur iubere figura est ergo præcipiēs passioni dominicæ esse communicandum & suauiter atque vtiliter recondendum in memoria, quod pro nobis caro eius crucifixa & vulnerata sit.

Coess. pag. 628.

eares: For this Doctour imitateth the Allegory of our Lord Christ.

34 *Cyrill* of *Alexandria Lib. 7. in Leuit.* speaking of this eating saith, The things that are written in diuine volumes are figures, and therefore vnderstood as spirituall, not as carnall. And a little after. If you follow the Letter, where it is said, If you eate not my flesh, &c. this Letter killeth.

35 *Procopius* vpon *Leuit.* also saith, that the wise man enioyeth the wholesome food of his knowledge, and that our Sauiour would so bee eaten, when hee saide, If you eate not my flesh, you haue no life in you.

36 Saint *Augustine* in his exposition of this Chap. Tract. 26. *The Lord willing to giue his holy Spirit, said it was the bread which came from heauen, exhorting vs to beleeue in him: this is to eate the bread of life. Hee which beleeueth in him eateth.*

37 The same Doctour *lib. 9. de Doct. Christ. cap.* 16. insisteth expresly vpon this place; and amongst all the passages of holy Scripture, takes this for an example of a figuratiue speech, euen to tell vs, that if these wordes were not figuratiue, they should command a wickednesse in bidding vs to eat the flesh of the sonne of man. If you doe not eate (saith Christ) the flesh of the sonne of man and drink his bloud, you haue no life in you. It seemes hee commands a forfeit or wickednesse: this is then a figure. But marke how hee expounds this figure. *A figure* (saith hee) *which commands vs to communicate the passion of our Lord, and that wee ought sweetly & profitably to bring into our memory, that his flesh was crucified and wounded for vs.* S. *Augustine* in this place, makes not the figure in this, that our Lords body is eaten all whole & inuisibly rather then by bits, as our Aduersaries would haue it. 1 For he ga-

thers

thers it is a figuratiue ſpeech, becauſe otherwiſe it ſhould command wickedneſſe: now there is no leſſe wickednes in ſwallowing downe a man all whole then in eating him by bits. 2 Adde, that this word *eate* being taken to ſwallow downe whole, is not a ſpeech figuratiue but proper. 3 And to the end that S. *Aug.* might not bee expounded againſt his meaning, he himſelf tels vs that the figure is in this, that to eat ſignifies to partake of the paſſiō of our Lord, printing it in our memory. 4 Whereby it alſo appeares, that in the *6. cha.* Chriſt ſpeaks not of eating the *Euchariſt*, for this partaking of our Lords death and this remembrance of him is alſo out of the *Euchariſt*. 5 Finally, S. *Aug.* ſaith, that it is an eating of our Lords fleſh, which is not vnder the *ſpecies* of bread, but in his paſſion, and conſidered as beeing wounded & crucified for vs. Like that which is ſpoken, is that in the Book *de cœna Dom.* atributed to S. *Cypri.* The eating of his fleſh is a certaine greedy deſire in vs to dwell in him, ſtirring vp in vs a ſweete raſte of loue, that the meat is faith, and the word of God, &c. The ſame S. *Aug.* in the beginning of his 27. *Tract* vpon S. *Iohn* expounding this *6. chap.* ſaith theſe are myſticall words: and a little after, *Sic opportebat dici quod ab omnibus non intelligeretur.* For he which would not be vnderſtood, may beſt vſe figuratiue ſpeeches.

Eſus carnis huius quædam auiditas eſt, & quoddam deſiderium manendi in ipſo, per quod ſic imprimimus dulcedinem charitatis.

38 Briefly, not to tire the Reader, beſides this multitude of Doctours of the Church of *Rome* before recited, which take our part, and ſay that in this *cha.* the *Euchariſt* is not ſpoken of, we haue alſo the confeſſion of the Church of *Rome*. *Wherfore prouideſt thou the teeth and the belly? beleeue and thou haſt eaten: for to belieue in him is to eat the bread & wine: hee which beleeueth in him, eateth him.* I knowe well that to the Sacrament wee bring our teeth and our belly, but not to receiue Chriſt, it is faith which apprehends

Vt quid paras dentes & ventrē credē & manducaſti. Credere enim in eum hoc eſt panem & vinum manducare, qui creditin eum manducat eum.

uen. 2 The one is broken in the Sacrament, the other is not broken. 3 The one is the Communion of the body of Christ, the other is Christ himselfe, and his whole person. 4 That is taken by the wicked as well as by the godly: contrariwise, hee that eates of this bread hath eternall life. 5 To eate the bread in the Sacrament is another thing then to drink, but in this spirituall food to hunger & to thirst are all one thing. As Saint *Augustine* hath in his 25. Tractat, *That by these words of Christ he shall not hunger; we must also vnderstand, he shall not thirst.* For both the one and the other signifie an eternall filling.

Quod dixit non esuriet hoc intelligendum non sitiet vnquam, vtroque enim significatur illa aeterna satietas.

28 Ioine hereunto, how ill this corporall eating agreeth with our saluation. To feed the soule by the body, to make spiritual food passe by the teeth: How is Christ dishonoured? how are consciences offended? How is Christian Religion put to reproch, as we haue shewed in our 14. Chapter.

29 Read this whole 6. Chap. from the one end to the other, and you shall finde no tract of a Sacrament: there is no speech of a supper, nor a table, nor giuing thankes, nor consecration, nor a Communion, nor Cup, nor commemoration of the Lords death.

30 If any one thinke it strange, that our Sauiour continued this allegory so long, let him consider, that Christ spake to the vnbeleeuing Iewes, to whom hee vsed to speake after that manner. As S. *Matth.* testifieth, Chapter 13. *Hee spake not to them without parables.* Let them consider, that Iesus did not of purpose enter into this discourse; but the Capernaits obiecting *Moses*, who gaue them bread from heauen, brought him to this allegory to speake of a better bread, and a better eating: which it hindereth not but that all fell out according to his will.

31 But for that at this day they make more account of the testimony of men, then of the word of God; let vs hereupon heare the ancient Doctors,

taking

taking this discourse for an allegory.

32 *Tertullian* in his 37. Chapter of his Booke of the Resurrection, saith; That Iesus pressed this discourse by an allegory taken from necessary meats. There hee saith, that this flesh is his word, and it is eaten by hearing, communicated by vnderstanding, and digested by faith. Sir *Coeffeteau* denies that there is any such thing in the 37. Chapter. The Reader that will looke, shall see and may discerne whether I falsifie, or he slaunder. Hee saith also, that *Tertullian* speaks heere of the Incarnation, so the Doctor yeelds vs the cause, for hee confesseth that *Tertullian* expounds this sixt Chapter of Saint *Iohn*, of the Incarnation, and not of the Eucharist.

Virgens vsquequaque per Allegoriã necessariorum pabulorum memoriam patrum qui panes & carnes prætulerant diuinæ vocationi.

διαρρήσσει τὴν πίστιν ἡ τοῦ ἱπποκράτους τὸ πνεῦμα ἀλλήλοις.

33 *Clemens Alexandrinus*, in his first Booke *de pædagogo*, Chapter 6. by the flesh of Christ vnderstands also the words of the Gospel, which spiritually doth nourish vs: and saith, that Christ saying, *Eate my flesh, and drinke my blood*, clearly expresseth by an allegory, how faith and his promises should drinke.

34 *Origen* in his 16. Homily vpon Numb. saith, *That we drinke the bloud of Christ, not only in the Sacrament, but also in hearing the word of God.* And S. *Ierom* saith the same vpon Eccles. Chapter 3. The same *Origen* in his 7. Homily vpon Leuiticus: *If thou takest it after the letter where it is said, If you doe not eate my flesh, this letter killeth.* Saint *Ierom*, in Psalme 147. when our Lord saith, *Hee that eateth not my flesh, and drinketh not my bloud.* Although it may also bee vnderstood mystically, yet to speake more truely, *the body and blood of Christ, are the words of the Scripture*: and a little after, expounding how Christ willeth that we should eate his flesh, he saith, when wee heare the word of God, *Caro Christi & sanguis eius in auribus nostris funditur: The flesh of Christ and his bloud is powred into our eares.*

Bibere dicimur sanguinem non solum Sacramentorum ritu, sed & cùm sermonem eius recipimus.

Quando dicit qui non comederit carnem meam & biberit sanguinem meum licet & in mysterio possit intelligi tamen verius corpus Christi & sanguis eius sermo Scripturarum est.

Agnoscite quia figuræ sunt, in diuinis voluminibus quæ scripta sunt, & ideo tanquam spiritales & non tanquam carnales examinatæ.

Homo prudens fruitur cognitionis alimēto salubrimo: ad hunc modum vult saluator noster edi: quod quidem docet per hæc verba, Nisi ederitis carnem meam &c.

Daturus Dominus Sp. Sanctū, dixit se panem qui de cœlo descendit, hortans vt credamus in eum. Credere enim in eum hoc est manducare panem viuum: qui credit in eum manducat.

Nisi manducaueritis carnem filij hominis, &c. Facinus vel flagitium videtur iubere figura est ergo præcipiēs passioni dominicæ esse communicandum & suauiter atque vtiliter recondendum in memoria, quod pro nobis caro eius crucifixa & vulnerata sit.

Coess. pag. 628.

eares: For this Doctour imitateth the Allegory of our Lord Christ.

34 *Cyrill* of *Alexandria Lib. 7. in Leuit.* speaking of this eating saith, The things that are written in diuine volumes are figures, and therefore vnderstood as spirituall, not as carnall. And a little after. If you follow the Letter, where it is said, If you eate not my flesh, &c. this Letter killeth.

35 *Procopius* vpon *Leuit.* also saith, that the wise man enioyeth the wholesome food of his knowledge, and that our Sauiour would so bee eaten, when hee saide, If you eate not my flesh, you haue no life in you.

36 Saint *Augustine* in his exposition of this Chap. Tract. 26. *The Lord willing to giue his holy Spirit, said it was the bread which came from heauen, exhorting vs to beleeue in him: this is to eate the bread of life. Hee which beleeueth in him eateth.*

37 The same Doctour *lib. 9. de Doct. Christ. cap.* 16. insisteth expresly vpon this place; and amongst all the passages of holy Scripture, takes this for an example of a figuratiue speech, euen to tell vs, that if these wordes were not figuratiue, they should command a wickednesse in bidding vs to eat the flesh of the sonne of man. If you doe not eate (saith Christ) the flesh of the sonne of man and drink his bloud, you haue no life in you. It seemes hee commands a forfeit or wickednesse: this is then a figure. But marke how hee expounds this figure. *A figure* (saith hee) *which commands vs to communicate the passion of our Lord, and that wee ought sweetly & profitably to bring into our memory, that his flesh was crucified and wounded for vs.* S. *Augustine* in this place, makes not the figure in this, that our Lords body is eaten all whole & inuisibly rather then by bits, as our Aduersaries would haue it. 1 For he ga-

thers

thers it is a figuratiue ſpeech, becauſe otherwiſe it ſhould command wickedneſſe: now there is no leſſe wickednes in ſwallowing downe a man all whole then in eating him by bits. 2 Adde, that this word *eate* being taken to ſwallow downe whole, is not a ſpeech figuratiue but proper. 3 And to the end that S. *Aug.* might not bee expounded againſt his meaning, he himſelf tels vs that the figure is in this, that to eat ſignifies to partake of the paſſiō of our Lord, printing it in our memory. 4 Whereby it alſo appeares, that in the 6. *cha.* Chriſt ſpeaks not of eating the *Euchariſt*, for this partaking of our Lords death and this remembrance of him is alſo out of the *Euchariſt*. 5 Finally, S. *Aug.* ſaith, that it is an eating of our Lords fleſh, which is not vnder the *ſpecies* of bread, but in his paſſion, and conſidered as beeing wounded & crucified for vs. Like that which is ſpoken, is that in the Book *de cœna Dom.* atributed to S. *Cypri.* The eating of his fleſh is a certaine greedy deſire in vs to dwell in him, ſtirring vp in vs a ſweete raſte of loue, that the meat is faith, and the word of God, &c. The ſame S. *Aug.* in the beginning of his 27. *Tract* vpon S. *Iohn* expounding this 6. *chap.* ſaith theſe are myſticall words: and a little after, *Sic opportebat dici quod ab omnibus non intelligeretur.* For he which would not be vnderſtood, may beſt vſe figuratiue ſpeeches.

Eſus carnis huius quædam auiditas eſt, & quoddam deſiderium manendi in ipſo, per quod ſic imprimimus dulcedinem charitatis.

38 Briefly, not to tire the Reader, beſides this multitude of Doctours of the Church of *Rome* before recited, which take our part, and ſay that in this *cha.* the *Euchariſt* is not ſpoken of, we haue alſo the confeſſion of the Church of *Rome*. *Wherfore prouideſt thou the teeth and the belly? beleeue and thou haſt eaten: for to belieue in him is to eat the bread & wine: hee which beleeueth in him, eateth him.* I knowe well that to the Sacrament wee bring our teeth and our belly, but not to receiue Chriſt, it is faith which apprehends

Vt quid paras dentes & ventrē crede & manducaſti. Credere enim in eum hoc eſt panem & vinum manducare, qui creditin eum manducat eum.

prehends him. But these words are drawn from the 25.& 26. *Tracts* vpon S. *Ioh.* where S. *Augustine* expounds the 6. *chap.* From which Doctor, Sir *Coeff.* taketh a passage, which he mangles and falsifies malitiously, as wee will shew in the next Chapter.

Pag. 631.632.

39 It will not serue to reply, that many ancients alledge this 6. *chap.* about the *Eucharist*, aswell in their homilies as in their commentaries. For since in the holy Supper this spirituall eating is also had, & that the eating of the Sacramẽt lifteth vp our spirits to the spiritual eating, which cannot bee expressed but by tearmes borrowed from the corporall eating, with good reason did the ancients speaking of this holy Sacrament, borrow the words of this 6. *chap.* And indeed to the *Eucharist* they do not only apply the *verses* in which our aduersaries say corporall eating is spoken of, but also the *verses* in which they acknowledge nothing but spirituall eating, and by faith to be spoken of. For saith this Sir *Coeffeteau there is nothing formally spoken of, although by consequence of the incarnation wee may apply the words to the Eucharist.* This may and ought to be said of the whole purpose of our Lord Iesus.

Pag. 574.

CHAP.

Chap. XX.

That as well the Carnall presence of the body of Christ in the Eucharist: as also Transubstantiation was not believed in the former Ages of the Christian Church.

After so entire a defeate of errour, to call the Fathers, and heare their opinion, is not to call them for aide to the battell, but for witnesses of the victorie. And that wee produce passages out of them, is not to defend vs, but iustifie them. For wee will not suffer these worthy Fathers to be made Aduocates of a wicked cause, against their wils, nor beare burthens against their intention, whether it be in falsifying their writings, or wresting their words, or giuing them the Strapadoe to make them depose against the truth: should these worthy Fathers that in their life time pluckt vp old heresies, plant new after their death? Let vs then take their cause in hand: they surely haue neede of our helpe, to defend their cause; but our cause hath no neede of their witnesse to defend it. Hee which hath the word of God on his side, needeth not the testimonie of men. For the Gospell is as strong alone as accompanied: and indeede, being defended by the authoritie of men, it loseth some of its owne power. To proue that God created the world, or that Christ is dead for vs, because *Irenæus*, or *Ierome*, saith so, is to plant our faith vpon feskewes, and vnder colour to defend Gods truth, to weaken it more. And this is an ancient stratageme of Sathan, to enfeeble the authoritie of the holy Scriptures. So P. *Nicholas, Dist. 19. Can. Si Romanorum*, approueth their speech who say, *that the Old and New Testament must be receiued, not for that they are annexed to the Canon, but for that P. Innocent had pronounced that they ought to be receiued.* Now that the said Pope approueth

Si vetus nouumque testamentum sunt recipienda, non quod codici canonum ex toto habeantur annexa, sed quod de his recipiendis sancti Papæ Innocentij prolata videatur esse sententia.

the blaſphemie of them that ſpeake ſo, it appeareth becauſe he doth not onely not reproue them (wherein there is impiety) but euen there vpon groundeth the eſtabliſhing of the Decretals of the Popes, which are not put into the Canon. Of which decretalls of the Popes, the title of the Canon *In Canonis, Diſt.* 19. ſaith, *that they are counted among the Canonicall Scriptures*, with horrible blaſphemie, which is founded vpon a paſſage of S. *Auſten*, vnhappily falſified. I ſay then that to deny the holy ſcriptures, and vnderſet them with ſuch feeble, and ſo reprochfull teſtimonies is all one. For religion is not founded vpon doubtfull witneſſes, nor on the authoritie of men, ſubiect to erre. Beſides, what folly is it to ſhew the Sonne with ones finger, or light a candle to looke if it be day; to make the truth of God, which is the Sunne of our ſoules, appeare by witneſſes infinitely inferiour to it in brightnes and certaintie. This is that for which the ancient Doctors would not be alleadged in the deciſion of matters of Faith, but ſent vs back to the holy Scriptures. So S. *Auſten*, in cap. 3. of the booke of the vnity of the Church. *Let thoſe teſtimonies*, ſaith he, *be taken away, which we bring one againſt another, not out of the Canonicall diuine bookes; but from other-where.* And a little before hee had ſaid: *we haue the bookes of our Lord, to authoritie whereof we on both ſides conſent; there let vs ſeek the Church, there let vs debate our cauſe.* And in *cap.* 15. *Let them reade this out of the holy Scripture, and we will beleeue them.* It will not ſerue the turne to ſay, that hee ſpeakes againſt the Donatiſts: for what skils it againſt whom he ſpeakes; ſince that which he ſpeakes condemnes our Aduerſaries alſo? Let them neuer ſay, the holy Scriptures are obſcure, and that diuers differences ariſe from the interpretation of them. For all the Scripture is not obſcure, and ſet the obſcurities aſide, there is enough cleare in them to ſuffice for our ſaluation, as witneſſeth *Chryſoſtome* vpon the 2. to the *Theſ.* *All things needfull are euident in the Scriptures*: and S. *Auſten* in his ſecond booke *de doctrina Chriſtiana, cap.* 9. *Amongſt thoſe things which are plainely*

Inter Canonicas Scripturas Decretales Epiſtolæ connumerantur.

Auferantur ergo illa de medio, quæ aduerſus nos inuicem, non ex diuinis Canonicis libris, ſed aliunde recitamus. Sunt certè libri Dominici quorum authoritati vtrique conſentimus, vtrique ſeruimus. Ibi quæramus, Eccleſiam, ibi diſcutiamus cauſam noſtram.

πάντα σαφῆ καὶ ἐυθέα παρ' ταῖς γραφαῖς, πάντα τὰ ἀναγκαῖα δῆλα.

In his quæ aperte poſita ſunt in

ſet

set downe in the Scriptures, are all things found which concerne faith or manners. This very Doctor maketh an example of S. *Cyprian*, among all the Doctors which went before him, though he deserued great commendation; yet marke how hee speakes of his writings in his booke against *Cresconius* cap. 32. *I doe not hold the Epistles of Ciprian for Canonicall, but iudge them by the Canonicall Scripture, and, to his praise, receiue that which agreeth with the holy Scriptures: but, by his leaue, refuse that which doth not agree with them.*

scriptura, inueniuntur illa omnia, quæ continent fidem, moréſque viuendi.

Literas Cypriani non vt canonicas habeo, ſed eas ex Canonicis conſideror & quod in eis Diuinarum ſcripturarum authoritati congruit cum laude eius accipio, quod autem non congruit cum pace eius reſpuo. Quibus addo presbyterum velis nolis Hieronymum vt omittam eos qui nondum dormierunt.

And if sometimes he alleadge the Doctors that liued before him, as hee doth. *lib.* 1. & 2. *cont. Iulianum*, hee doth not alleadge them for iudges, but for likely witnesses, in the same ranke in which we alleadge those that liue or haue liued in our owne time, as indeede *lib.* 2. in the end, he alleadgeth the Doctors of his owne age. For if time giue a man the name and authoritie of a Father, let them tell me how many yeares, at the least, are required for the getting of this Title, how many yeares for the authorizing his doctrine. So then belike the false doctrines that *Coeffeteau* hath hatcht in his booke, shall some yeares hence be held for Articles of Faith: wee must beleeue that Christ was not carnally in the wombe of the Virgin; that it is not proper to Christs blood to be the price of our redemption; that the bloud which issued out of our Lords bodie, entred into it againe, and such like things. For, will some man say, Father *Coeffeteau*, *a Iacobin*, an illuminate Doctor, said so. It is not then for the Pastors of the Church, be they new or old, to coyne money in the Church; their additions to the Gospell, were neuer taken for Lawes: that which they truely say must be receiued, not because they say so, but because it is found in the Scriptures. Must goods and women, be common among Christians, because *Clement* the first, in the Canon *Dilectissimus causa.* 12. approueth the opinion of *Plato*, and calleth him the wisest of the Grecians? For what is more impertinent then the excuse that the glosse of the Decree bringeth; saying, that the

Cyrillus in Apologetico Anathematismo. Virgo gemuit carnaliter. Nisi Christus natus fuisset carnaliter tu non natus fuisses corporaliter.

Feuil. 7. b. Pag. 289. & 34.

Communis enim vsus omnium quæ sunt in mundo omnibus esse debuit, sed per iniquitatem alius

foresaid Pope meanes onely that women should be common as concerning other vses and seruices out of the bed; that is to say, must serue all men, to sell, and buy, to make their beds, and pull off their shooes, &c. But besides the impossibilitie, & the vndecensie that would be in this; he that saith that women must be common, without adding any thing, sheweth plaine enough wherein he would haue them common. For if he had meant it of houshold seruice, hee would rather haue imployed seruants, then women therein. Shall wee say with *Ignatius*, that to fast vpon a Sunday is to murther Christ? Shall we beleeue with *Iustin* Martyr, that the Angels eate Manna in heauen, as he saith in his Dialogue with *Triphon*, and that τὸν ἥλιον ὁ θεὸς ἐδίδαξεν πρότερον εἰς τὸ προσκυνεῖν αὐτὸν, that is to say, *that God in the beginning gaue the Son to be worshipped*, as he saith in the 2. booke? Must we beleeue with *Athenagoras*, that second Mariages are well-seeming Adulteries? With *Origen*, that the Diuels shal be saued? With *Clement* of Alexandria, that the Græcians might be saued by Philosophie? With *Arnobius*, that God created not the soules, and that the soules of the wicked come to nothing? With *Irenæus*, that the soules separated from the body haue hands and feete? Shal we be *Chiliasts*, with him, and *Iustin*? Montanists, with *Tertullian*? Anabaptists, with *Cyprian*? So *Hilary*, *de Trin. lib.* 10. maintaines, that Christ felt no paine in his death, as we shewed before. *Chrysostome* saith, that S. *Paul* indeede permitted second marriages, but that *secundùm veritatis rationem, verè fornicatio est*, *according to the rule of truth, it is very fornication*: so that S. *Paul*, in his iudgement, spake against reason and truth: which sentence the Church of Rome hath not onely allowed, but put amongst their Decrees and Canons. 31. q. 1. c. *hac ratione*. S. *Austen Hypognost.* 5. will haue the Eucharist giuen to little children vnder both kindes, and maintaines that without it they cannot be saued: and saith the same, *Epist.* 93. & 106. where the Iesuites haue noted in the margin of *Ninelles* edition, *Augustinus Eucharistiam infantibus necessariam putat.* The same

hoc dixit esse suum, & alius istud, & sic inter mortales facta est diuisio. Denique quidam Græcorum sapientissimus hæc ita sciens esse communia, debere ait amicorum communia esse omnia: in omnibus autem sunt sine dubio & coniuges.

Ignatius en l'Ep. aux Philip. Editionis Comelini, Pa. 274. *An.* 1593.

En son Apologie Chrestiens sur pour les la fin.

γαμοι δὲ νῦν παρ' ἡμῖν ἐφορᾶται· ἐστὶ μοιχεία.

Cle. Strom. cap. 6.

Arnob. li. 2.

Iren. lib. 2. *cap.* 63. & 64.

Hypognost. 5. *in fra medium. Quomodo vitam regni cœlestis promittis paruulis non renatis ex aqua & Spi. sancto, non cibatis carne, neque potatis sanguine?*

Augustinus de fide ad Petrum, cap. 27.

same man *de dogm. Eccles.* cap. 11. Which is in the 2. Tome of S. *Austens* workes, saith, that the Angels are corporall. And in his booke of the combat of a Christian, *cap.* 32. he saith that our body after the resurrection *iam non erit caro & sanguis, sed cœleste corpus*, shall be no longer flesh & bloud, but an heauenly body. He auoucheth the same, *de fide & symbolo*, in the end, and addeth that our bodies shall be simple and transparent.

Our Aduersaries also put this amongst the errours of this Doctor, that in infinite places hee disputes against that place, which, at this day, they call *Limbus infantum*. [a] *Nazian. Ser. de Bapt.* will haue the Baptisme of Infants, vnlesse it be in case of necessitie, put off till they be of capacitie to answere. *Lactantius lib.* 4. *c.* 84. manifestly denies the Godhead of Christ, and saith, that hee neuer called himselfe God, & that if he had, he had failed in his Allegiance to God, and had made more Gods then one. The same, *lib.* 7. *cap.* 21. saith, that the soules of all men, as well good as bad, *in vna communique custodia detinentur*, are detained in one common prison, till the day of Iudgement. Who can endure in *S. Hierome* his enmitie against marriage, which hee often cals vncleanneſse, and shamefulneſse? so that *lib.* 1. against [b] *Iouinian* he saith, that the end of marriage is death, but the fruit of virginitie euerlasting life; marueilously corrupting the Scripture. *Rom.* 6. 21. wresting, also against marriage, that sentence of S. *Paul. Rom.* 8. 8. *That they which are in the flesh cannot please God.* What needes any more? In his Epistle to *Gerontia*, he saith, that there is no other difference betweene a woman that marrieth the second time, and a common harlot, [c] but that the one playes the whore with one, and the other with many. And therefore *lib.* 1. *cont.* [d] *Iouin.* he excludes her from partaking of the Almes, and from the Communion of the body of our Lord. And yet he himselfe in his Epistle to *Eustochium*, a yong Virgin, confesseth, that he burnes with incontinency, and hath his minde amongst the dauncing damsels, euen in the middest of his abstinence. Who also is able to endure

[a] *Nec vnquam se Deum dixit quia non seruasset fidem, si missus vt Deos tolleret & vnum assereret, induceret alium præter vnum Deum.*

[b] *Puto quòd & nuptiarum finis mors est, fructus autem sanctæ sectationis qui vel ad virginitatem vel ad continentiam pertinet vitæ æternæ. Et lib.* 1 *in Iouinianũ. Contemnimus enim Phegor & omnem ignominiam eius scientes, quòd qui in carne sunt non possunt placere Deo.*

[c] *Si publicarum libidinum victimas superet si vni prostituta sit non pluribus.*

[d] *Ei quæ duos habuit viros, si panis tollitur eleemosinæ, quanto magis ille panis qui de cœlo descendit.*

foresaid Pope meanes onely that women should be common as concerning other vses and seruices out of the bed; that is to say, must serue all men, to sell, and buy, to make their beds, and pull off their shooes, &c. But besides the impossibilitie, & the vndecensie that would be in this; he that saith that women must be common, without adding any thing, sheweth plaine enough wherein he would haue them common. For if he had meant it of houshold seruice, hee would rather haue imployed seruants, then women therein. Shall wee say with *Ignatius*, that to fast vpon a Sunday is to murther Christ? Shall we beleeue with *Iustin* Martyr, that the Angels eate Manna in heauen, as he saith in his Dialogue with *Triphon*, and that τὸν ἥλιον ὁ θεὸς ἐδημιούργησε πρό τινων εἰς τὸ προσκυνεῖν αὐτὸν, that is to say, *that God in the beginning gaue the Son to be worshipped*, as he saith in the 2. booke? Must we beleeue with *Athenagoras*, that second Mariages are well-seeming Adulteries? With *Origen*, that the Diuels shal be saued? With *Clement* of Alexandria, that the Grecians might be saued by Philosophie? With *Arnobius*, that God created not the soules, and that the soules of the wicked come to nothing? With *Irenæus*, that the soules separated from the body haue hands and feete? Shal we be *Chiliasts*, with him, and *Iustin*? Montanists, with *Tertullian*? Anabaptists, with *Cyprian*? So *Hilary*, *de Trin. lib.* 10. maintaines, that Christ felt no paine in his death, as we shewed before. *Chrysostome* saith, that S. *Paul* indeede permitted second marriages, but that *secundùm veritatis rationem, verè fornicatio est, according to the rule of truth, it is very fornication*: so that S. *Paul*, in his iudgement, spake against reason and truth: which sentence the Church of Rome hath not onely allowed, but put amongst their Decrees and Canons, 31. q. 1. c. *hac ratione*. S. *Austen Hypognost.* 5. will haue the Eucharist giuen to little children vnder both kindes, and maintaines that without it they cannot be saued: and saith the same, *Epist.* 93. & 106. where the Iesuites haue noted in the margin of *Ninelles* edition, *Augustinus Eucharistiam infantibus necessariam putat.* The same

hoc dixit esse suum, & alius istud, & sic inter mortales facta est diuisio. Denique quidam Græcorum sapientissimus hæc ita sciens esse communia, debere ait amicorum communia esse omnia: in omnibus autem sunt sine dubio & coniuges.

Ignatius en l'Ep. aux Philip. Editionis Comelini, Pa. 274. An. 1593.

En son Apologie Chrestiens sur pour les la fin.

γάμοι δὲ νῦν τοῖς ἐν πορνείᾳ ἐστὶ μοιχεία.

Cle. Strom. cap. 6. Arnob. li. 2. Iren. lib. 2. cap. 63. & 64.

Hypognost. 5. in fra medium. Quomodo vitam regni cœlestis promittis paruulis non renatis ex aqua & Spi. sancto, non cibatis carne, nequepotatis sanguine?

Augustinus de fide ad Petrum, cap. 27.

same man *de dogm. Eccles.* cap. 11. Which is in the 2. Tome of S. *Austens* workes, saith, that the Angels are corporall. And in his booke of the combat of a Christian, *cap.* 32. he saith that our body after the resurrection *iam non erit caro & sanguis, sed cœleste corpus*, shall be no longer flesh & bloud, but an heauenly body. He auoucheth the same, *de fide & symbolo*, in the end, and addeth that our bodies shall be simple and transparent.

Our Aduersaries also put this amongst the errours of this Doctor, that in infinite places hee disputes against that place, which, at this day, they call *Limbus infantum*. [a] *Nazian. Ser. de Bapt.* will haue the Baptisme of Infants, vnlesse it be in case of necessitie, put off till they be of capacitie to answere. *Lactantius lib.* 4. *c.* 84. manifestly denies the Godhead of Christ, and saith, that hee neuer called himselfe God, & that if he had, he had failed in his Allegiance to God, and had made more Gods then one. The same, *lib.* 7. *cap.* 21. saith, that the soules of all men, as well good as bad, *in vna communique custodia detinentur*, are detained in one common prison, till the day of Iudgement. Who can endure in *S. Hierome* his enmitie against marriage, which hee often cals vncleannesse, and shamefulnesse? so that *lib.* 1. against [b] *Iouinian* he saith, that the end of marriage is death, but the fruit of virginitie euerlasting life; marueilously corrupting the Scripture. *Rom.* 6. 21. wresting, also against marriage, that sentence of S. *Paul, Rom.* 8. 8. *That they which are in the flesh cannot please God.* What needes any more? In his Epistle to *Gerontia*, he saith, that there is no other difference betweene a woman that marrieth the second time, and a common harlot, [c] but that the one playes the whore with one, and the other with many. And therefore *lib.* 1. *cont.* [d] *Iouin.* he excludes her from partaking of the Almes, and from the Communion of the body of our Lord. And yet he himselfe in his Epistle to *Eustochium*, a yong Virgin, confesseth, that he burnes with incontinency, and hath his minde amongst the dauncing damsels, euen in the middest of his abstinence. Who also is able to endure

[a] *Nec vnquam se Deum dixit quia non seruasset fidem, si missus vt Deos tolleret & vnum assereret, induceret alium prater vnum Deum.*

[b] *Puto quòd & nuptiarum finis mors est, fructus autem sanctæ fleationis qui vel ad virginitatem vel ad continentiam pertinet vita eterna. Et lib.* 1. *in Iouinianũ. Contemnimus enim Phegor & omnem ignominiam eius scientes, quòd qui in carne sunt non possunt placere Deo.*

[c] *Si publicarum libidinum victimas superet. si vni prostituta sit non pluribus.*

[d] *Ei quæ duos habuit viros, si panis tolletur eleemosinæ, quanto magis ille panis qui de cælo descendit.*

endure the immodesty of his speech, which runneth ouer so farre, as to demaund of S. *Paul*, to what end he carried that member of a man about him? *Lib.* 1. *cont. Iouin.* How doth hee in his Epistles, handle that worthy seruant of God, *Austen*? euen to tell him, that he wil teach him, and that there are heresies in his writings. *Eusebius* is accused for an Arrian, by the 2. Councill of Nice. And S. *Ambrose* in his funerall Oration, vpon the death of *Valentinian*, praiseth him as one that he held for his Redeemer, and deliuerer. The same Doctor S. *Hillary*, S. *Austen*, and *Lactantius* beleeued, that the soules of the faithfull and holy men should be purged by the fire of the last iudgement. S. *Hillary* spares not the holy Virgin. *Psal.* 119. *part* 3. And in a manner all of them beleeued, that the diuels fell, because they companied with women before the floud. We haue giuen a few examples amongst many, to shew that the ancient Doctors, amongst a great many vertues, had also their faults, and that men may perceiue how fond that glosse is, *Distin.* 9. which saith that we are commanded to hold all they say, to the least tittle. And if our Faith should be ruled by these Doctors, who could be saued? who could seuer the good from the bad? And when they disagree, as they ordinarily doe, who should interpose himselfe, to iudge this discord? Shall it be lawfull for *Bellarmine* and his companions, to bring fiue or sixe different interpretations, according to their custome, and then choose the most fauourable for the Pope, and reiect the rest? And where they are obscure (as surely they are ordinarily more obscure then the Scriptures) who shall interpret them? What reason is there that the Church of Rome should giue vs such iudges, as she her selfe will iudge? Why should our Aduersaries giue vs the Fathers for interpreters, and in the meane time interpret the Fathers? How can a poore man, occupied in his vocation, reade such large volumes? How should he accord such contradictions? how obserue such differences of stile, brought in by diuers ages? how should hee discerne the bastard and spurious bookes?

In Iouin. lib. 1. *Cur portas veretrum ô Paule?*

Tu me non solum vt parentem diligebas, sed vt redemptorem tuũ & liberatorem sperabas.

Ambr. in Psal. 6. *& Ps.* 119. *Serm.* 20. *August. lib.* 20. *de ciuit. Dei. cap.* 25.

discouer

diſcouer the paſſages, which are falſified, ſince ſo many great ſchollers haue much adoe, to rid them out of this doubt? What ſhall become of them, which vnderſtand not Greeke or Latine? muſt they relye on their truſt, that report them in Engliſh, by an intereſt they haue to ſophiſticate their ſence, and diſguiſe their words? eſpecially, ſince the Ancient words haue at this day changed their ſignification. As when after the Drugges be changed, the Inſcription ſtill remaineth. In the writings of the Fathers, we ſhall finde theſe; Sacrifice, Oblation, Altar, Purging fire, Merit, Station, Pope, Spirituall goods, Indulgences, &c. but in another ſenſe then at this day: It is the ſame marke, but the mettall is changed. In the meane time a yong Scholler is eaſily ſurpriſed. I would alſo haue theſe men that make a ſhew of receiuing the Fathers for iudges (for indeede they reiect them) to giue me the number of theſe Fathers, that wee may know our iudges, and tell vs whether they receiue all the ancients equally, and how many Fathers at leaſt wee muſt haue to make an Article of Faith? What if two Fathers be of one opinion, and foure of an other, ſhall we iudge by the pluralitie of number? or if two be of an opinion, and the reſt be neither for nor againſt it, ſhall theſe two be ſufficient to authorize this doctrine? Or if no doctrine, whereof none of the ancients haue ſpoken may be receiued, what ſhall become of the Maſſe without communicants, the forbidding of the cup to the people, *Limbus Infantum*, painting the Trinitie, ſeruice in a tongue not vnderſtood, Indulgences from Rome, forbidding to reade the Scripture, Prayers in a tongue which hee that prayes vnderſtands not, drawing of ſoules out of Purgatorie by Buls and pardons, the opinion that Chriſt by his death hath not ſatisfied, for the temporall puniſhment of ſinne, after baptiſme, the Popes power to giue and take away Kingdomes, the Iubile, the priuiledged Altars, pardons for 600000. yeeres, and a thouſand ſuch things, whereof there is no track to be found in all antiquitie? In theſe matters, and in many

many others, it pleaseth our Aduersaries, to refuse the Fathers, as not sufficiently instructed, and vnfauourable Iudges. To be short, I finde antiquitie, so farre from Popery, as I dare promise these Doctors to turne my gowne into a Monkes frocke, if they can finde in the foure first ages, I say not a Church, but any one man, that was of a Religion which came any thing neare that of the Church of Rome of our time.

Le Pape auoi teſteint parmi le peuple les bonnes lettres, & repeu les hommes de langue non entendue.

Behold yet another mischeife; almost all the impressions of the Fathers, as well by vs, as by the Aduersaries, haue beene made out of manuscripts, drawne out of Monasteries, and written by the hands of Monckes, which haue fitted them to their owne pleasure: and who should let to falsifie the Fathers writings, when they had so good leasure, and no man neuer to discouer them, since now in the light of this age, and being so narrowly pursued, they haue dared to bring out their *Indices expurgatrij*, so farre forth that our Masters the Correctors of S. *Augustin*, in their last edition, of him, in Paris, confesse in their Preface, that they haue both changed, and taken out of him something, which they said are erreurs, which haue glided in by the malice of heretiques? And they say in expresse words *That the bookes of the auncient Fathers be purged, following the decree of the most holy Counsell of Trent.* We are then brought to the termes of the *Israelits*, which had neither sword nor knife, but by the meanes of the *Philistines*, their enemies: wee should be sure then to haue had none, but such as are rebated & pointlesse: but God be praised, that they haue not attained to the end of their purpose; and that notwithstanding this corruption, their remaines yet sufficient in these good Doctors, to manifest the truth of their opinion, and to make a processe against the Church of Rome.

Chez. Niuelle rue. S. Iacques, aux Cicognes. 1571. Ex sanctissimo Concilij Trid. decreto veterum patrum codices sunt expurgandi.

To this end we employ this last Chapter, not for necessitie of the matter, but weakenes of our spirits: to whom the holy Scriptures are made suspitious, as a dangerous booke, which maketh a man an heretique. And in the

meane

meane time yet will open their eyes,& lift vp their eares, if one doe but name *Irenæus*, *Ierome*, or *Ciprian*, which names haue gotten authority in the eares of the vnskilfull: not that they fauour the Church of ROME, but that they are assured, the hearers will neuer goe to read them, few hauing the bookes, and of those, few hauing the leasure to read them, fewer the will, and fewest the capacitie. In the meane time the holy Scriptures are hidden, which should be iudges of Auncient Doctors, and also of new, to which they likewise referre vs.

Passages which shew the beliefe of the Christian Church of the first ages.

BEfore we heare the Doctors speake, let vs shew the customes, and the beliefe of the Church at that time.

S. *Ierom. in* 1 *Cor.* 11. saith, *that after the communion, they had a common banquet in the Church, whereat they eate vp all, that remained of the Sacrifices.* Would the people of Corinth haue eaten that which remained of the Eucharist at a common banquet, if they had thought that it was Christ himselfe? Note also, that they reserued not any of it for the next day.

Post communionem, quæcumque de sacrificiis superfuissent illic in Ecclesia communem cœnam comedentes pariter consumebant.

Iustin Martyr, that writ 150. yeares after Christ, in his 2. Apol. rehearseth the manner of celebrating the Sacrament in his time; wherein he speakes not a word of the eleuation, or adoration of the Host. He saith, *that all that were present receiued, and that vnder both kindes. They* (saith hee) *that are called Deacons amongst vs, giue euery one that is present, Bread and Wine, with water, being consecrated by thanksgiuing, and carry thereof to them that are absent.* Note, that hee doth not onely call it Bread and Wine, but also placeth consecration, in giuing thankes, that is to say, in Prayer.

Dionisius, falsely called *Areopagita*, *Hierar. eccles. ca.* 3. describes exactly the ceremonies vsed in the Sacrament in his time, that is to say, some 500. yeares after Christ. But

there is not a word in the whole chapter of the adoration, or eleuation of the Hoſt, nor of changing the ſubſtance of the bread: but he ſaith, that all were inuited to communicate of thoſe ſacred ſignes which hee often calleth θεῖα σύμβολα and ἀντίτυπα, *holy ſignes and figures.*

Heſichius, in his 2. booke vpon *Leuit.* Cap. 8. ſaith, that the cuſtome was then to burne the remainder of the Euchariſt, whereby it appeares not onely that the quantitie of bread was propoſed, and all the aſſembly inuited to the communion, but alſo that the Church did not then beleeue, that the bread was the bodie of Chriſt. For it had beene an impietie, and prophanation then to burne it.

Vetus fuit conſuetudo Conſtantinopoli, vt ſi quando multæ particulæ corporis Chriſti ſupereſſent, pueri impuberes qui ſcholas frequentabant arceſſerentur eáſque manducarent.

Vagarius, in his fourth booke of his Eccleſiaſticall Hiſtorie, Chapter, in Greeke, 36. ſaith, that the cuſtome of the auncient Church of Conſtantinople was, to giue the remainder to little children, frequenting the Schoole. *Nicephorus* ſaith the ſame, in his 17. booke, chapter 25. Out of which we conclude, as before out of *Heſichius*. So alſo the concomitance, which makes the Lords body to be in the Chalice, yea all whole in euery leaſt drop of the Chalice, is a new deuice, whereof the ancients ſpeake not one word: ſo is the cuſtome of giuing the people nothing but a little round Wafer: whereas all antiquitie ſet bread and wine on the table, that all which were preſent, might receiue, and gaue the reſt to the poore, and to children, as we will ſhew hereafter more at large. All this is infinitely farre from Tranſubſtantiation.

* *Euſeb. lib. 7. cap. 8. cum menſæ aſtitiſſet manus ad ſuſcipiendum ſanctum cibum extendiſſet.*

Alſo the cuſtome to lift vp the Hoſt, to receiue it with the mouth, without daring to touch it with ones hand, to licke the drops of the Chalice, to ſweepe the place where a drop is fallen, to burne the wormes which haue corrupted the Hoſt, to keep the aſhes for reliques, to ſeek out the Hoſt in a vomit, are cuſtomes vnheard of in all antiquitie. For then they receiued the Sacrament with their hand, as witneſſeth **Euſebius*. Alſo Gods feaſt, lifting vp God, taking our maker, carrying the Hoſt in proceſsion, kneeling

kneeling in the ſtreete, when the Hoſt paſſeth by, are termes and cuſtomes whereof no trace is to be ſeene among the ancients. Alſo in their writings, are accidents without a ſubiect no where to be found, nor a body without a place, nor length hauing nothing long; nor diuers ſpecies of bread, nor to put the body of Chriſt into the cup, by concomitance. Briefely, it is another language, which is now a dayes ſpoken in the Church of Rome. Is it poſsible ſo many Doctors haue beleeued Tranſubſtantiation, without knowing the conſequences growing thereupon? Or that they ſo much wanted words to expreſſe their doctrine?

Hiſt. Tripart. lib. 9. cap. 30. Quomodo huiuſmodi manibus ſuſcipies ſanctum Domini corpus? Aug. contra litteras Pet. li. 2. c. 23.

The firſt ordinance to eleuate the Hoſt for adoration, was made by Pope *Honorius.* 3. *Anno* 1220. We finde indeede in *Baſil*, and *Dioniſius*, and others, that it was the faſhion to vncouer, and ſhew the Sacrament to the people, but in no ſort to vſe the eleuation, which is now vſed; and much leſſe the adoration. A little after *Honorius Urban* 4. appointed the feaſt of God. So many ages paſſed without this cuſtome.

Extra de celebratione Miſſ. Tit. 14. cap. Sanctum.

True it is, that many ancients ſaid that Chriſt ſhould be adored in the Sacrament, but this was not the adoration of the Sacrament, but of Chriſt, repreſented by it. It is one thing to worſhip Chriſt in this action, another thing to adore the ſpecies, hid as it were vnder the accidents of of bread. *Theodoret* in his ſecond Dialogue, intituled (*vnconfuſed*) ſaith, *that the miſtical ſignes* προσκυνεῖται, are worſhipped; or as our Aduerſaries tranſlate, adored. But this is nothing to the purpoſe. For if he ſpeake of ſuch an adoration, as apperraineth to God alone, our Aduerſaries will not allow it, ſince they ſay, the ſignes ſhould not be ſo adored. If he ſpeake of any inferiour adoration, they doe vs wrong to alleadge this paſſage for adoration of the Hoſte, which they will haue to be adored with the worſhip of *Latria*. The forme alſo of prayers, which the ancient Church, ſaid in the Euchariſt, ſpeakes for the truth. The authour of the booke of Sacraments attributed to S. *Ambroſe*, ſaith, that the Prieſt then ſpake thus:

Auguſt. in Pſalm. 98. nemo illam carnem manducat niſi prius adorauerit.

Fac nobis hanc oblationem ascriptam, rationabilem, acceptabilem, quod est figura corporis & sanguinis Domini, &c.

Ce qui suit ne sont plus paroles du formulaire public, mais mots de l'ais theur.

Make this Oblation to be ascribed reasonable, and acceptable to vs, which is the figure of the body and bloud of our Lord Iesus Christ. These words continue yet in the Masse of the Church of Rome: all but this word *figure*, which they haue put out, as being contrarie to their Transubstantiation. And in stead of these words: *Quod est figura corporis & sanguinis domini*; they say now adayes, *vt nobis corpus & sanguis fiat dilectissimi filij*, that it may be made to vs, the body and bloud of thy most deare Sonne. The excuse they make is to no purpose, that is, that the Sacrament is called a *figure*, for that the accidents are signes of the body of our Lord. For these accidents, *to wit*, length, breadth, colour, roundnes, &c. cannot be called oblations. But this ancient forme saith, that this oblation is the figure of the Lords body. And why did they race out this word *Figure* out of their Masse, if it did not displease them, and put in the place of it a clause, that is fauourable to them?

Et pro precioso corpore cuius hæc antitypa perficimus ipso nobis ordinante, vt annunciaremus eius mortem.

The bookes of Apostolicall constitutions, attributed to *Clemens* 1. are profitable and ancient bookes, though written vnder the Christian Emperours 300. yeares after Christ, as appeares by the 24. chapter of the booke, where he speaks of the Iewes, being tributaries to the Romaines that were become Christians. Heare let vs see a giuing of thankes, ioyned to the receiuing of the Sacrament in the 26. chapter of the 7. Booke. *Wee thanke thee (O our Father) for the precious blond of Iesus Christ, which was shed for vs, and for his precious body, whereof we celebrate the signes, he himselfe hauing ordained that we should shew forth his death.* You see the Church gaue thankes, for the bloud of CHRIST shed on the Crosse, For he doth not say it was shed in the Eucharist, and by consequent, for his body offred vpon the Crosse. As for the present action hee calleth it a signe of the body of our Lord. If the Church had beleeued, it had eaten CHRIST with their mouth, would it not rather haue giuen thankes for this eating, but in stead thereof, haue called it a Figure, or Antitipe and commemoration of his death?

The

The cuſtome of the olde Church, remaineth yet to this day in the Church of Rome, to her condemnation; ſaying to the people *Surſum corda*, Lift vp your hearts on high. Words which councel the people not to ſtay at that which the Prieſt holdeth in his hands, but to lift vp their hearts to Ieſus Chriſt, which ſitteth at the right hand of his Father which is in heauen.

The very Canon of the Maſſe, which is read euery day, and of which the Councill of Trent pronounceth, that whoſoeuer ſaith, that there is any errours in it, is *Anathema*; expoundeth clearely to vs, the beliefe of the Ancient Church. For this Canon, for the moſt part, is compoſed of auncient Prayers, but now turned into another ſenſe: which ſheweth, that when theſe prayers were inſtituted, the Church did beleeue it to be bread, after Conſecration: behold ſome pieces. The Prieſt after conſecration ſpeakes thus. *We thy ſeruants remembring Chriſt thy Sonne, and his Paſſion, Reſurrection, and Aſcenſion, preſent to thy excellent Maieſtie of thy gifts and things by thee beſtowed a pure Hoſt, &c:* he ſaith, that he offereth this Hoſt in remembrance of Chriſt: then this Hoſt is not Chriſt himſelfe. Alſo hee ſaith that this Hoſt is made of the gifts and things which God beſtoweth; which cannot agree with the body of Chriſt. It is alſo cleare, that this is ſpoken of the ancient cuſtome in the Church, by which all the faithfull, before the Euchariſt, brought to the Lords Table offerings of bread, and wine, and fruits, whereof diſtribution being made, one part ſerued the communicants, the remainder was for the poore. This portion then of bread, taken out of the heape of the offrings, for the vſe of the Supper, is this Hoſt and pure offering, taken of the things which God had beſtowed: and ſo the ancient Church vnderſtood it.

Vnde & memores domine offerimus præclara maieſtati tuæ, de tuis donis ac datis hoſtiam puram.

And to the ende wee ſhould not doubt hereof, the Prieſt addeth, *which (gifts) [a] daine to behold with a cheareful and fauourable countenance, and to accept them as thou didſt the offerings of thy ſeruant Abel the iuſt.* This prayer was good, when it was ſpoken ouer the offerings brought

[a] *Supra quæ propitio ac ſereno vultu reſpicere digneris & accepta habere ſicuti accepta habere dignatus es munera pueri tui iuſti Abel.*

brought by the people, and then when they beleeued it was bread after consecration. But since Transubstantiation hath beene inuented, they are become blasphemous, as praying God that hee would take the sacrifice of the body of his Sonne, in as good part as hee did the sacrifice of a beast, offered by *Abel*. Consider the words aduisedly, and you shall see, that in the words, the Canon doth not compare the parties that offered, but the things that were offered: *Hec dona*, these gifts, with *Munera Abel*, presents of *Abel*. And although it were otherwise, yet, were it not an vnworthy speech to intreat of God, that hee, which offers Christ to God, by the commandement of God, may be as well accepted of God as hee that offereth a beast. For so excellent an offering must needes make him that offereth it more acceptable. But if the Priest be wicked and without faith, it is an vnreasonable request, to desire that he may be as acceptable as *Abel*. If he be a good man, who can doubt, but that he, offering Iesus Christ, is more acceptable to God, then *Abel*, offering a beast? Wherefore this prayer is iniurious to Christ.

Iube hæc perferri per manus sancti Angeli tui in sublime altare tuum.

That which followeth is a like command, *that those things be carried by the hand of thy holy Angell into thine Altar, on high, into the presence of thy diuine Maiestie.* Still when he saith, *these things*, it appeares hee meanes *these presents*, and not Christ himselfe. Also it were a meere mockery to pray God that the Angels might carry Christ from earth to heauen, to present him before God. For Christ imploreth not the the Angels, to present him before God, nor to pray, that the sacrifice for vs, by Christ, might be accepted. To say, that the Priest, by these things meanes, his prayer, is to offend against common sense. For who euer spake so? It is also to disturbe the whole frame of the discourse.

Per quem hæc semper nobis bona creas, sanctificas, benedicis, &c.

For a close, the Priest addes, that which takes away all doubts, he saith, *by our Lord Iesus Christ, by mee thou hast created all these good things, sanctified, blessed, &c.* What can there be more cleare? In speking of that, which

is offered; hee calleth them (*all these good things*) whereby it appeareth, this was spoken ouer some quantitie of bread, and wine, placed vpon the Table, for the assembly to communicate. Secondly, and by these words, *all these good things*, to vnderstand Christ, there is no colour. Thirdly, we are now vpon better termes, that God createth, sanctifieth, purifieth, and blesseth these good things euery day. Can this fit Iesus Christ? Doth God create Iesus Christ euery day? Can one say, that God blesseth him, and maketh him liue? Fourthly, yet more, for the Priest saith, that it is by Iesus Christ, that God created and made these good things liue euery day. These good things which hee offereth, be not Iesus Christ himselfe, for God doth not create Iesus Christ by Iesus Christ. Our Aduersaries haue looked ill to these businesses.

Coeff. pag. 673. soustient par vn liure supposé de Cyprian, que Iesus Christ est cree tous les iours.

The Churches of the *Abissins*, which are vnder *Prester Iohns* gouernement, retaine many tracts of Antiquitie. Their customes in this Sacrament are defended by *Frances Aluares*, a Portingall Monke, who liued there seauen yeares: He saith, they make a great Bunne, about a finger thicke; that after the reading of the Gospel, the Priest makes fiue hoales in this Cake with his finger, in remembrance of the fiue wounds; that he consecrates in the Arabian tongue, but makes no eleuation. There is no mention of adoring the Hoste. Also the Priest takes a piece of the outside of the Bunne for himselfe, and presents the rest, in a platter, to him that read the Gospel who communicateth with al the Priests that stand about the table; and so continually with speed the communion is carried to the people, euen to them that are farthest from the Altar: the like they doe with the wine, which is giuen to all the communicants, euen to all men, in spoones of gold, or siluer, or wood. The people come to the communion with their hands lifted vp, and ioyned together.

Andrew Lubelcsick hath translated into Latine the liturgie that the Armenians vse at Lempurck: a Towne of *Russia*, wherein there is no mention of the eleuation or adoration *Leopolin.*

adoration of the Hoste. True it is, that after consecration, the Minister prayeth, that the bread may be the bodie of Christ. But a little after hee declares, that it is by faith, that hee eates the Lords body.

Cassandri Liturgica.

Castanelect, reports the Custome of the Churches of Muscouie, taken out of the commentaries of *Sigismond Liuec*, who saith that there is but one Altar in the Churches of Muscouie, and that the Sacrament is neuer celebrated aboue once a day, all in the vulgar tongue; that the people communicate vnder both kindes in spoones. Of th'eleuation or adoration of the Host, not a word.

The Auncient counsels are silent herein: for rules made for remedies in councels, doe ordinarily follow the misrules; as remedies doe euer come after the ill is begunne: Notwithstanding, wee haue a fragment of the generall Councell of Constantinople, *Anno*. 750. consisting of 338. Bishops, who in condemning Images spake, by the way, of this Sacrament. *Behold* (saith it) *the image of this life-giuing bodie, the which hath beene honourably, and glorionsly presented to vs.* And a little after, *Iesus Christ hath commanded to set on the table an Image, holy, elected*, to wit, *the substance of the bread, for feare that if it had a humane shape, Idolatry had not crept in.* But some fortie yeares after, *Irenaa* the mother of the Emperour *Constantine*, a factious woman, and of a barbarous cruelties, so great that she pulled out the eyes of her owne sonne to gaine the Empire to her selfe) conuocated a Councel at Nice, where *Tharusius* the Patriarch of Constantinople was president. *Adrian* the Bishop of *Rome*, had his deputies there also. There, among other things, this Councell was condemned, for hauing called this Sacrament the Image of the bodie of Iesus Christ, as may be seene in the sixt action of the said Councell of Nice.

Ecce viuificantis illius corporis imaginem.——Imaginem totam electam, videlicet, panis substantiam mandauit apponi, ne scilicet humana effigie figurata, idololatria introduceretur.

Now which of these two Councels should rather be beleeued, we will let the Reader iudge, after we haue presented him with some pieces of the Councell of Nice. First, in the very entrance into this Councell, without any proofe or examination, all the enemies of Images were

were pronounced *Anathema*: and the concluſion came before the prooſes. In the firſt action, it is declared; * *That a Church without an Image, is of no valew.* It is there alſo ſaid, *That to be the enemie of Images, is the worſt of hereſies.*

* καὶ εἴ τις ἀθέτει λόγους ἐκ τῶν ἁγίων εἰκόνων.

It will not ſerue the turne to ſay, that theſe are particular men that ſpeake; for all men cannot ſpeake at once. But if theſe particular men haue ſpoken amiſſe, why are they not reproued? why is their aduice put into the Councell? Why vpon the authoritie of ſuch opinions deliuered, did they, in the ende, conclude for Images. The ſame Councell, ordaines aboue thirty times, that Images ſhould be adored. It is ſaid in the fourth action, that *Images are of equall valew with the Goſpell.* The ſixt action concludes alſo in fauour of Images, propping them vp with two paſſages of Scripture, ſubtilly applyed. It is alſo ſaid in the Song of Songs, *Shew me thy face, and let mee heare thy voice: for thy voice is ſweet, and thy face, is beautifull.* Yet another proofe, out of the 47. Pſalme: *As we haue heard, ſo haue wee ſeene.* Where-out hee concludeth ſtrongly, to the purpoſe, againſt the enemies of Images. *Vnuſquiſque vana loquutus eſt ad proximum ſuum, &c.* With like ſubtiltie Pope *Adrian* in the ſecond action, pleadeth for Images; ſaying, God made man after his owne Image and ſimilitude: and the 97. Pſalme which ſaith, *The confeſſion and beauty are before thee*, and the Pſalme 25. *Lord, I haue loued the beauty of thy houſe.* Shall we make reckoning of a Councell, ſo manifeſtly mocking the word of God, which ſaith ſo many things whereof the Church of Rome is aſhamed; being otherwiſe irritated againſt this Councel, for that it condemned *Honorius* a Biſhop of Rome, and pronounced him an heretique: for that in the firſt action, the bookes of the Goſpels are propoſed for Iudges. And for that in the ſame Seſsion, the Emperour ſaid that the Synode was conuocated by his commandement: For that *Thareſius*, Patriarke of Conſtantinople, is Preſident, and ſpeakes before the Deputies of Rome, and is called, often, the vniuerſall

Vt etiam meo iudicio, cum ſanctis Euangeliis & veneranda cruce æquiualeant.

Depoſitis in medio ſacris & inuiolatis Euangeliis.

Obsecrantes interim ex animi feruore vestram mansuetudinem obtestando, & veluti præsentes genibus aduoluti, & coram vestigio pedum volutando.

Biſhop. For that Pope *Adrian*, in it, writes as to the Emperour. *We in the meane time beſeeching with ardour of ſpirit, your clemencie, and as if we were preſent proſtrating our ſelues at your knees, & lying at your feet, euen I with my brethren, that you will command Images to be reſtored in your Imperiall Citie.* At this time the Popes could not tell how to keep their ſtate, but killed the Emperours Pantaffle, & therefore our Aduerſaries haue reaſon to ſuppreſſe ſuch Councels, that are more ancient then their tyranny, and vſurping. Howſoeuer, this Councel is long after the foure firſt ages, and, by conſequent, of no authoritie in diſpute.

Pag. 682. Imaginibus adorationem adhibeant quemadmodum typo venerandæ & viuificæ crucis, & ſanctis Euangeliis.

It appeares, by calling them holy, that by the Goſpell they meane not the inke, nor the letters, as *Coeffeteau* ſaith, to make the reader merry with ſome conceipt. And that no man may doubt, the whole body of the Synode *Act. 7. Commands that ſuch adoration be giuen to Images, as is due to the venerable and life-giuing Croſſe, and to the holy Goſpels*, which were a doubling of the blaſphemie. If by the Goſpels we were to vnderſtand the incke, or the paper. For our Aduerſaries themſelues, would not vſe any adoration, nor veneration to them, much leſſe adore them, as they doe the Croſſe.

In the ſaid fourth Section it is ſaid, that *Maior eſt imago quam oratio*, that an Image is more excellent then oracie. which is an execrable impiety, if by *Oratio*, prayer be ment: but if by *oratio*, they meane the Hiſtory of the Bible, (as *Coeffeteau* wil haue it) or a Sermon; it is well worſe to preferre a piece of wood, before the word of God. *Act.* 5. It is ſaid, *that not one particular man, but the Church, holdeth, that Angels are bodily, and not inuiſible, but haue a thinne bodie, made of ayre or fire.* And a little after, *Let no man ſay, that the Angels, or diuels are incorporall; which no man in the whole Councell gainſaid.*

Pag. 683. Act. 5. Eccleſia ſentit non omnino eſſe corporis expertes & inuiſibiles verum tenui corpore præditos & aëreo ſiue igneo.

Wee haue alſo the confeſſion of two Popes: out of whom wee may eaſely gather how much the Church of Rome hath defaced this Sacrament. For Pope *Gregorie*, in his ſeuenth booke of Epiſtles, and 63. Epiſtle, ſaith, that the Apoſtles conſecrated with the Lords prayer onely;

there

there was then no murmuring of words by rote to make transubstantiation. Pope *Innocent* the third, in the Prologue which hee set to the front of his booke of *Misteries*, saith, that *S. Peter was the first that said Masse at Antioche, and that there was but three prayers in it, the rest hath beene added since at diuers times by diuers men*: And indeede in the Masse are named men which liued 400. yeares after Christ, *Iohn, Paul, Marcellinus*, and *Peter*, as the same Pope acknowledgeth in his third booke. *Cap.* 10. And to the end wee should know vpon what imitations these additions were made, himselfe in the fourth Chapter of his fourth booke *of the Ceremonies of the Masse*, saith, *That the Church, with a good will, receaued all that which it found to be good, not onely in the legall constitutions* (which are the Iewish ceremonies) *but also in the writings of Pagans.* There was some vprightnesse in this Pope, to confesse so ingenuously their Schoolemaister. According whereunto *William Durand* in his Irrationall. *lib.* 4. *cap.* 1. which is a Commentarie vpon the Canon of the Masse, confesseth freely that *in the Infancie of the Church the Masse was said otherwise then now adayes.*

Primus Petrus Apost. missam Antiochia dicitur celebrasse, in qua tres tantum orationes, Cætera verò diuersis temporibus: & à diuersis personis leguntur adiecta.

Non solum de constitutionibus legalibus, verum etiam de scriptis gentilium libenter assumit Ecclesia.

In primordio nascentis Ecclesiæ Missa aliter dicebatur quàm modò.

Against all this our aduersaries haue dressed a new batterie, whence they batter with two Canons; but they want powder, the first Canon is that of the first Councell of Nice, the other is of the first Councel of Ephesus.

That of the Councell of Nice is thus; *Yet againe in this diuine table be not basely attentiue to the bread and cup which is before you, but lifting vp your spirits on high conceaue, that on this sacred table lieth the Lambe of God which taketh away the sinnes of the world, immolated by the Priests without immolation, and apprehending onely his pretious body and bloud, beleeue that they are signes & marks of our resurrection: for this cause we doe not take much but little, that we may know that which we take is not to satisfie, but sanctifie vs.* This Canon is such, that it makes clearely for vs. First, [a] it saith it is Bread. Secondly, [b] it saith it is on a Table; not an Altar. Thirdly, [c] it saith we must not stay heere, but lift vp our hearts on high: why should we lift vp our hearts on high,

μὴ προσέχητε τῇ προκειμένῃ ὑμῖν θείᾳ τραπέζῃ.

οὐ μόλα.

a προκειμένῳ ἄρτῳ.

b ἐπὶ τῆς θείας τραπέζης.

c ὑψοῦντες ὑμῶν τὰς διανοίας.

high, if it were not bread, but Chriſt himſelfe? Fourthly, it ſaith that Chriſt is immolated on this table; but that we may vnderſtand that this is a ſacramentall and repreſentatiue immolation, it ſaith, that he is immolated without immolation, as, in Greeke, it ſignifieth. Fiftly, it ſaith laſtly, that we apprehend truely Ieſus Chriſt, but it ſaid before, by faith, not by the mouth. But the foundation of this Canon is laid but of late, and of no authoritie: for it is not in the Greeke Canons printed by our aduerſaries themſelues; nor in *Balſamon*; nor in the tomes of Councels, publiſhed by our Aduerſaries, except in the laſt editions, and that in another letter, to ſhew that it is lately found out, and that in the Popes Librarie in the Vatican, vnder the name of *Gelaſius Cyſicenus*, from whom nothing in this matter can come without ſuſpition.

That of the Councell of Epheſus is yet more clearely falſe: marke it. *We celebrate in the Churches the holy life-giuing and bloudleſſe ſacrifice, beleeuing that that which is ſet before vs is not the body of a common man, like to vs, and the pretious blond, but rather taking it as made of the proper body and blond of the life-giuing word.* Againſt this Canon (though indeede it ſpeake nothing at all for tranſubſtantiation) we anſwere with a ſickell. Firſt, for that which is page 605. tome. 1. of the edition of Coleigne, 1567. which *Coeffeteau* alleadgeth with ridiculous inſolencie, is another thing, and deliuered in other tearmes. Beſides, it is not any Canon of the Councell, but a piece of *Cirils* letter to *Neſtorius* from the Councell of *Alexandria*, agreeably to the Greeke edition at Heidelberg, *pag.* 80. Alſo we haue the Greeke Canons of the ſame Councill, printed at Paris, *Anno* 1540. by *Conradus Neobarius*, with a preface of M. *Tillet*, dedicated to the Cardinall of *Tarnon*, in which there is not one word of this. Thirdly, it is not to be found in *Balſamons* Canons. Fourthly, beſides, they alleadge this Canon diuerſly: For Monſieur *D'Eureux* and his Schollers, alleadge it as we ſet it downe, But *Bellarmine. lib.* 2. *Cap.* 25. alleadgeth it quite otherwiſe. Fiftly, the ground of this errour is, that theſe words

Coeff. p. 696.

words are not any Canon of the Councill of Ephesus, but a declaration of *Cirils* eleuenth Anathematison, which is to be found *pag.* 607. *tom. Concil.* 1. of the foresaid Edition: which words our aduersaries obiect fradulently, forbearing to set downe the exposition, which *Cyrill* himselfe addeth: for *pag.* 682. 683. expounding this eleuenth Anathematison. *Doest thou auouch* (saith hee) *that our Sacrament is the eating of a man, and doest thou irreligiously preach to people, of small vnderstanding, the opinion of men that haue beleeued? Doest thou vndertake to mannage with humane conceipts the things which are receiued by a pure faith onely?* You see how farre hee reiecteth them that thinke to eate a man in this Sacrament: what would hee haue said to them who bragge that they eate not man onely, but God also? How plaine also are these words, that these things are receiued onely by faith, for he knew not what swallowing downe Christ through the throate meant. These fellowes doe wisely therefore to bring vs this sentence of *Cyrill* without adding the exposition.

Num hominis comestionem nostrum hoc Sacramentum pronuncias? & irreligiose ad crassas cogitationes vrges eorum qui crediderunt mentem? & attentas humanis cogitationib tractare quæ sola, pura & inexquisita fide accipiuntur?

But wee are willing to gratifie our aduersaries in this matter, and to put the case that it is a Canon of this Councill, and not the opinion of a particular man: For what is there in all this Canon that maketh against vs? yea, what is there which maketh not for vs? Hee saith, *that we celebrate a sacrifice not bloudie, holy, and giuing life,* who denieth this? but a sacrifice of thankesgiuing. Againe, he saith, *that which is there set before vs, is not the body nor bloud of a common man:* what is more true? Finally, hee saith (and we say so to) *that the body of our Lord, which we take, is made the body of the word, which giueth life*, that is to say, is vnited personally to the Diuinitie of the Sonne of God. He saith not, that the bread is made the body of Christ by transubstantiation, but that our Lords body is made the body of the quickning word, as being one person with the word.

It is also worthie the consideration, that *Theodoret* was in this Councell of Ephesus, who by this reckoning had beene condemned, as holding the bread to remaine

bread after consecration. His words deserue to be inserted among the testimonies which represent the beliefe of the Orthodoxe Church, for that in his Dialogue where hee expoundeth this matter, hee maketh a Orthodoxe speake against an Heretique.

ὃ δί γε σωτὴρ ὁ ἡμέτερος ἐναλλαξε καὶ ὀνόματα, καὶ τῷ μὲν σώματι τὸ τοῦ συμβόλου ἔνεμε, τῷ δὲ συμβόλῳ τὸ τοῦ σώματος, ἴστον ἀμοιβὴν ὃ αὐτὸς ὁμολογήσας εἶναι τὸ σύμβολον τοῦ σώματος.

Theodoret then in his first Dialogue entituled, *the immoueable*, in *folio* 8. after the Romaine edition, expounding in what sence, in the 6. of *Iohn*, Iesus calleth his bodie *Bread*: and contrariwise in the institution of his Sacrament, he calleth the Bread his body, saith thus, *Our Sauiour hath changed the names, and giuen his body the name of the signe, and the signe the name of his body: as he nameth himselfe the vine*, Iohn 15. 1. *so he calleth the signe his blood*. *Math.* 26. 28. What can a man say more expresse? This ancient Doctor saith, that in these words, *this is my body*, our Sauiour hath giuen to the *signe*, that is to say, to the bread, the name of his body: also hee cleareth this proposition, *This is my bloud*, by that which hee saith is the like, *Christ is a vine*.

τοῦ ὁρωμένου συμβόλου τῷ τοῦ σώματος ὀνόματι τετίμηκεν, οὐ τὴν φύσιν μεταβαλών, ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς.

A little after, insisting yet vpon this matter, and rendering a reason why Christ called the bread his body; *He willeth* (saith hee) *that they which participate of the diuine misteries, should not meditate on the nature of the things visible, but that by the exchange of names they should beleeue the change which had beene made by grace. For hee which called bread and meate, that which naturally was his body, and who on the other side calleth himselfe a Vine, he himselfe hath honoured the visible signes with the appellation of his bodie and bloud*, Hauing not changed their Nature, *but adding grace to their nature*. *Bellarmine* in his 2. booke, *Cha.* 27. alleadgeth this passage, but omitteth the last foure lines, which say, that Christ honoured the signes with the name of his body, without changing their Nature; which expound to vs, that this change is made by grace: but this is the custome of this Prelate.

It is also ridiculous that others said, *to wit*, that the (*grace*) spoken of by *Theodoret*, is the body of Christ: for he saith, that the change is made by grace, not in the

grace.

grace. 2. That God addeth his grace to the nature of the ſignes. By their reckoning then the body of Chriſt is an addition to the ſignes. 3. And the graces of God are ſpirituall qualities, not corporall ſubſtances. Alſo this is a thing without all example, either in the Scripture or any ancient Author: and if it were, yet this is no anſwere to *Theodoret*, That the nature of the ſignes remaine. For the nature of the ſignes before Conſecration is, to be bread and wine in ſubſtance: but *Theodoret* ſaith, that this Nature is not changed but remaineth after conſecration. Therefore the ſubſtance of bread remaineth after conſecration.

Becauſe of this, the Preface before the Romaine edition defends *Theodoret* but by halfes, and endeauours to weaken his authoritie. And *Gregorie* of Valence the Ieſuite, though he be a wittie Sophiſter, yet being ouercome with the clearenеſſe of theſe two paſſages, flatly condemneth *Theodoret*, ſaying in his booke of tranſubſtantiation, *Chap. 7. It is no meruaile if one or two, or euen ſome of the Antients, haue written inconſiderately of this matter, and not very well. Beſides,* Theodoret *was noted for certaine other errours in the Councill of Epheſus.*

§ *Quod ſi. Minimè mirum eſt ſi vnus aut alter, aut etiam aliqui ex veterib. minus conſideratè & rectè hæc de re ſenſerint & ſcripſerint. Accedit quod Theodoretus de aliis erroribus notatus erat.*

εἰ δὲ τοῦτο, τὰ μυστικὰ σύμβολα τὰ ἐκ τῶν ἱερωμένων τῷ θεῷ προσφερόμενα, τίνων ἐστὶ σύμβολα; Ἐστὶ δὲ τοῦ δεσποτικοῦ σώματος τὸ καὶ αἷματος.

The ſame Doctor, in his Dialogue, intituled (*vnconfuſed*) *page* 38. in the Romaine edition, *Tell me then the miſticall ſignes offered to God by thoſe which conſecrate: of what are they ſignes*, the anſwere is, *of the body and bloud of our Lord.*

Aboue all; is to be noted, that this Dialogue is betweene an *Eutichian* Heretique, aboliſhing the humanity of our Lord, and a true Chriſtian, which maintained it. Now the *Eutichian* takes aduantage of the *Euchariſt*, and telles the Orthodoxe, that as the ſignes after conſecration are changed, ſo the body of our Lord, after his aſſumption, was changed into a diuine ſubſtance. This is the language of the Heretique, agreeable to the opinion of the Romiſh Church, as touching the change of the ſignes in the holy Supper. But the Orthodoxe anſwereth, *Thou art caught in the ginne that thou haſt laid: for the miſticall*

ſignes

ἡ οὐκ ἄλλο ἐστὶν ἀρνεῖσθαι ἢ μὴ ὁμολογεῖν τὴν φυσικὴν σύμβολα τὰ θεῖα μυστήρια ἀξιῶσαι φύσεως, μᾶλλον γὰρ ὅπερ τὰ ἀρχέτυπα ἐστὶ σώματος, καὶ τοῦ εἴδους, καὶ ἐφαπτὰ αἰσθητὰ καὶ ὁρατὰ, ταῦτα καὶ τὰ μυστήρια ἐστίν. τοιαῦτα δὲ ἀφορίζεται, καὶ πιστεύεται καὶ προσκυνεῖται, ἃ εἰκότα ἐστὶ καὶ ὑπάρχειν πιστεύεται.

signes doe not change their nature AFTER CONSECRATION, *for they remaine in their former* SUBSTANCE, *figure, and forme, and are visible and maniable as before, but they are conceiued to be the things which they are made; and are beleeued and reuerenced, as being made that which they are beleeued to be*: Such was the beliefe of the Orthodoxe Church in the time of *Theodoret* 400. yeares after Christ, and such is ours now, whosoeuer hath the least taste of the Greeke tongue, will acknowledge that we haue translated this passage faithfully: So hath *Bellarmine* turned it, and also *Gregorie* of Valence the Iesuite, and *Gentian Heruet*, a Doctor of the Church of Rome, who hath faithfully translated these Dialogues, they turne them, I say, thus, *Nēque enim signa mistica post sanctificationem recedunt a sua Natura, manent enim in priore substantia et figura et forma.* Onely they turne the Greeke word προσκυνεῖται, into *adorantur*, to the end to leaue an opinion in the Reader, that *Theodoret* spake of the worship of Latria: which neuertheless they will neuer perswade men to, that are not bereft of their wits: For who will beleeue that *Theodoret*, beleeuing that the signes remaine in their former nature and substance, that is to say, are still bread and wine, should yet be worshipped with the worship due to God. With what conscience then durst these men translate these words of *Theodoret*, σύμβολα προσκυνεῖ, *The signes are adored*; instead of *reuerenced*, and also vnderstand it of the highest adoration, seeing the signes cannot be so adored without horrible Idolatrie? But if the signes were made our Lords bodie by change of substance, it should be no longer the signes that we worship, but Iesus Christ. Wherefore then would they make *Theodoret* say, *that the signes are adored?* Indeede these words *Essence* and *Nature*, are sometimes attributed to accidents, but neuer to the word *Substance*; Hee that speakes of the substance of roundnesse, waight, length, hath more neede of purging then teaching. Besides, all confesse that before consecration the substance of the signes is the substance of bread, and not the accidents,

dents, but *Theodoret* ſaith, that the ſubſtance remaines after conſecration: ſo that although they gnaw this chaine, yet they continue faſt bound with it. But *Bellarmine* hath found a ſolution: he ſaith, that this word, *ſubſtance*, ſignifieth accidents here, and for want of witneſſes brings vs to the Abbot of Clugni: This libertie is prodigeous and without example. As if by *hot*, we ſhould meane *colde*, or by the word, *foundations*, vnderſtand the *Battlements*. Beſides, by this ſolution he ouerthroweth all the diſcourſe of *Theodoret*: For the Heretique defended that the humanitie of Chriſt, by the vnion of the Diuinitie, was changed in ſubſtance; he ſpake of no changing of accidents, but vpon change of the ſignes in the Sacrament. If *Theodoret* had onely denied him that the ſignes were changed into the accidents, he ſhould haue denied that which was not in difference, and by graunting a change in the ſubſtance of the ſignes, haue pleaded the Heretiques cauſe, who maintained that there was a change in the ſubſtance of Chriſtes humaine nature.

Bnt ſince they hold that the Pope can eſtabliſh [a] Articles of faith, as Pope *Leo* the tenth ſaith, in the Bull *Exurge*, which is in the end of the laſt Councill of Lateran, and ſince they holde he cannot erre in faith; me thinketh that to fit my ſelfe to the humour of our aduerſaries, I ſhould alleadge the opinion of ſome ancient Biſhop of Rome.

[b] *Gelaſius*, B. of Rome, in his booke of two natures, ſaith. *Surely the Sacrament of the body and bloud of Chriſt which wee receiue, are diuine things, for that alſo by them wee are made partakers of the diuine Nature: And yet neuertheleſſe the ſubſtance and Nature of the bread and wine, doe not ceaſe to remaine. And ſurely the Image and reſemblance of the body and bloud of Chriſt, are celebrated in the action of miſteries.* And a little after, he telleth vs, that theſe things are ſo changed into the body of Chriſt, that notwithſtanding they remaine in the propriety of their owne nature. *In diuinam tranſeunt ſancto Spiritu perficiente ſubſtantiam, permanentes in ſua proprietate naturæ.* This paſſage is

[a] This is the 26. Hereſie of *Lu.* in the 4. Tome of the Councels P. 702. of the edition of Collen.

[b] *Certe ſacramenta quæ ſumimus corporis & ſanguinis Chriſti diuina res eſt, propter quod & per eadem diuinæ efficimur conſortes naturæ, & tamen eſſe non deſinit ſubſtantia vel natura panis & vini. Et certe imago & ſimilitudo corporis & ſanguinis Chriſti in actione myſteriorum celebrantur.*

troublesome to our aduersaries: *Bellarmine* therefore, *lib. 2. Cap. 27.* is content to produce fiue or sixe words. Also hee faineth to doubt whether this *Gelasius* were Bishop of Rome, though the title of the booke be so, and that it hath beene printed so alwaies by our aduersaries, and incerted into the Bibliotheque of the Fathers, *Tome 4 Colum 565.* They say (vpon their coniecture onely) that in this booke *Gelasius* praiseth *Eusebius:* all whose workes almost he condemneth, *Dist. 15.* which is false. For *Gelasius* in that Canon, reiecteth no more but the *Coeff. p. 707.* Historie of *Eusebius*, which is but a very small part of his writings. And yet he saith not that it is naught, but that it is Apocriphall, to distinguish it from the Canonicall *Can. san. Rom.* bookes: as in the lines before he had said, *Liber Susannæ Apocriphus, Liber Canonum Apostolorum Apocriphus.* So is that also in vaine that *Bellarmine* pleades for him, seeing all that he alleadgeth serues to encrease the authoritie of the booke. For he makes this *Gelasius* more ancient then *Gelasius* Bishop of Rome.

Now if we should produce the testimonies which the trueth hath wroong from them, I say, not from some one of our aduersaries, but from all the Church of Rome, wee should here insert three or foure pages, which are found in the second Distinction of *Consecration*; where the Church of Rome maketh her owne processe, but we will content our selues with the Glosse vpon the Canon, *Hoc est*, which seemes to be made at Geneua, It is thus: *The heauenly Sacrament, which truely representeth the flesh of Christ, is called the body of Christ, but improperly: therefore it is said by S. Augustine, that it is the body of Christ after a fashion, but not in trueth, but by a significant misterie.*

Cœleste Sacramentum quod verè representat Christi carnem dicitur corpus Christi, sed improprie, non rei veritate, sed significante mysterio.

Coeff. p. 708. Some to void this, say, they are the *species*, that is to say, the colour, the roundnesse, the taste of bread, without bread; which are vnproperly called our Lords bodie. These Fellowes that declaime against this proposition, *the bread is the body of Christ*, now can allowe of this, the roundnesse and colour of bread, without bread, is the bodie of Christ. Can they bring vs any example of any of the

the Ancients, which euer ſaid that theſe things were either properly, or vnproperly the bodie of Chriſt? And ſince the gloſſes of the Canon are expoſitions of the text, what likelihood is there that the expoſition is a thouſand times darker then the text?

As touching the phraſe of the ancients, they all are commonly wont to ſay, wee eate bread, and call it bread after conſecration: hee that would gather together ſuch paſſages, might make great volumes, and, in a common thing, be diligent without neede. Our Aduerſaries defend theſe blowes with Figures, and play in the interpretation of the Fathers, as they doe in the expoſition of Scriptures; but theſe Fathers are eaſily reskewed out of the hands of ſuch interpreters, for they often vſe ſuch tearmes, as will not indure theſe figuratiue coulours. For they doe not ſay onely, we eate, or offer bread, but alſo loaues, and pieces of bread, and bakers meale: *Origen lib. 8. contra Celſum. After we haue giuen thankes we eate the loaues preſented, Cyril. Alexand. lib. 4. in S. Iohannem, Cap. 14. Ieſus gaue to his Diſciples beleeuing on him, pieces of bread, ſaying, Take, eate, this is my body.* Note in theſe paſſages, theſe words, *to eate*, and to *giue*: for when the people eate, or when the Sacrament is giuen them, conſecration is already paſt: all this notwithſtanding theſe Fathers ſay, that they eate bread, and pieces of bread. S. *Cyprian* in his third Epiſtle of his ſecond booke. *The meale onely could not be the body of our Lord, if it were not mingled with water.* Hee holdeth then that the body of our Lord, which wee eate in the Sacrament is of bread, compounded of meale and water; a body therefore of Ieſus Chriſt in Sacrament, not in ſubſtance: as in deede ſpeaking of the other kinde, in the ſame Epiſtle he ſaith, that CHRIST called that his bloud which was Wine.

Poſtquam gratias diximus, oblatis panibus reſcimur. Factis per precationem corpus ſanctius.

Credentib. diſcipulis fragmenta panis dedit dicens, Accipite, &c.

Nec corpus Domini poteſt eſſe farina ſola, aut aqua ſola, niſi vtrumque adunatum fuerit. Vinum fuit quod ſanguinem ſuum dixit.

This is alſo common among all the ancients, to call that which wee receiue in the Euchariſt, ſignes, figures, types, images, ſymboles, antitipes of the body of Chriſt. We haue heard how *Gelaſius* calleth them Images, and

Theodoret, Symboles, that is to say, signes, as *Heruet*, and *Bellarmine* translate. Aboue all, the Constitutions of *Clement*, and the booke of Ecclesiasticall Hierarchie, attributed to *Dionisius Areopagita*, vse often these words, Antitype, and Symboles. And to the end, none should play the Gramarian about this word, symbole, *Maximus*, who made the Greeke notes vpon *Dionisius*, expounds in what sence he meant this word Symbole. *Symbole* (saith he) is a certain sensible thing, taken from an intelligible, as the Bread and Wine, from the immateriall foode and ioy. And *Eusebius lib. 8. De demonstratione Euangelica, cap. 1.* Hauing said that Christ gaue to his Disciples the Symbole of his dispensation, addeth, *Commanding to celebrate the image, or the figure of his body.* Expounding *Symbole*, by *Image* and *Figure*. Which is more, the foresaid *Maximus*, in his Notes vpon that Chapter of *Dionisius*, which treateth of the Mysteries of the Eucharist, opposeth the signes to the truth, saying; *these things are signes, but not the truth.* Now hee speakes of the misteries of the holy Supper, after consecration. And that no man may say, that by the *signes* he meanes not the bread, but the accidents, bereft of their substance; I will maintaine against whomsoeuer, that hee shall not finde any one of the auncients, which saith, that the accidents are without a subiect, or that the accidents of bread spoiled of their substance, are figures of Iesus Christ: and these Doctors bring not one passage. And also that wee haue shewed *Cap. 5.* that the accidents of bread, cannot be signes of the body of Christ. Not only for that there is nothing in these signes hanging in the ayre, which signifieth Christ. Secondly, but especially, for that the signes are aydes to know by, & not hinderances, but our aduersaries say that the accidents are couerture to hinder our senses from perceiuing Iesus Christ. Thirdly, which is more, we shall heare Saint *Ambrose*, telling vs that that which is offered is a figure: which cannot be said of the accidents of bread, which cannot be offered vnto God, vnlesse they will make the Eucharist an offering of coulours

τύμβολον καὶ σημεῖον τὸ ἀντίτυπον παραλαμβάνομεν. ὅτου ἀντὶ τῆς ἀύλου καὶ θείας τροφῆς καὶ εὐφροσύνης, ἄρτος καὶ οἶνος.

Τοῦτο εἰκόνα τῆς ἰδίας σώματος ποιεῖσθαι παραγγέλλων. *In Eccles. Hierarch.* σύμβολα τοῦτα, καὶ οὐκ ἀλήθεια.

lours and sauours, &c. Fourthly, also it is an absurd and vnusuall thing, to call things by that which is most vnworthy in them. As if a man be a king, and Lord of Gentilitie, to call him rather Lord of Gentilitie then King. Or to say, the *Louure*, is a house of Lackeyes, for that when the King is there there are alwayes Lackeyes. And yet these Maisters, make the auncient Doctors speake after this sort. For if there be these two things in the consecrated Host, (*viz.*) the body of Christ, and the accidents, which are signes, what likelihood were there they should call this Host a signe, and qualifie it by that which is most vnworthy, and infinitely inferiour vnto it; without saying it is in effect, the flesh of Christ? 5. Besides, in other manner of impertinent speech, there is but a mockerie, but in this there is danger to deceiue the people, who hearing speake so often of the signes, should doubt at the last of the reall presence. Sixtly, it cannot be said, that the Fathers call the Eucharist a Signe, and a Figure, rather then the body of Christ, because they haue regard to that which is best knowne, for it is a thing vterly vnknowne, and whereof none of the Ancients speake, *to wit*, that accidents without a subiect, are signes of Iesus Christ.

All that goeth before is but to breake the Ise, and not to gaine any clearenesse out of the ancient writers. Now we haue heard them speake in grosse, let vs heare their depositions apart.

Passages of ancient Doctors, against the reall presence and Transubstantiation.

SAint *Augustine*, though one of the last, shall come first, as a man of the greatest authoritie and sufficiencie: after him we will produce the most ancient, and follow the order of the times.

* *Augustine* then against *Adamantus. Cap.* 12. *The Lord made no difficultie to say, This is my body, when hee gaue a signe of his body.* It will not serue the turne, to say that

* *Non enim Dominus dubitauit dicere, hoc est corpus meum, cum, signum daret corporis sui.*

that with the signe, hee gaue his body: seeing Saint *Augustine*, in this passage, declareth, that by this word my *bodie*, our Lord vnderstood the signe of his body: the lines going before, doe much inforce this passage. For hauing said that these words in the Scripture. *The bloud of the beast, as his soule, is put for a signe*: he bringeth vs for a like example these words, *This is my body*, as being put for, *This is a signe* of my bodie. Some say (but without reason) that as the bloud is a signe of the soules presence, so the Sacrament is a signe that our Lords body is present. A gay consequence. If there be two pictures, whereof the one represents a man that is present, doth it follow, that the other cannot represent one that is absent? S. *Augustine*, speakes not there either of present, or absent; but onely expounds this word, *my body*, by *A signe of my body*.

Coeff. p. 718.

The same man, in *Psal.* 3. setting out the great bounty of our Lord, and mans vnthankefulnes, saith thus. *Howbeit, Christ was not ignorant of the thoughts of* Iudas, *he admitted him to the feast, in which he recommended, and gaue his Disciples the figure of his body.* How much stronger had this passage beene, to haue exaggerated both the bounty of Christ, and the ingratitude, and hardnesse of *Iudas*. If he had said, that Christ had admitted *Iudas* to the feast, where hee had ordained his true body to haue beene eaten: but he loued better to speake plainely, and truely to expound vs these words, *This is my body*. *Bellarmine* hath cut off this last word (*et tradidit*) for that it bit him, the strength of this passage, being partly in this last word.

Cum eius cogitationes non ignoraret, eum adhibuit ad conuiuium, in quo corporis & sanguinis sui figuram discipulis commendauit & tradidit.

Lib. 2. ca. 24. §. ex Tomo.

The Decree of the Church of Rome. *Dist. 2. De consecr. Can. Hoc est.* After it hath said, that the flesh of our Lord is couered with the forme of bread, alleadgeth to its owne condemnation, a passage of Saint *Augustine*, which sheweth, how *Baptisme*, which is the Sacrament of Faith, may be called Faith: and sheweth it by the example of bread, in the Supper: *how the heauenly bread which is the flesh of Christ, after its fashion, is called the bodie*

Sicut celestis panis qui Christi caro est, suo modo vocatur corpus Christi, cum re vera sit Sacramentum corporis Christi illius, videlicet, quod visi-

body of Christ, howbeit in trueth, that is the signe of the body of Christ, to wit, of him which is, visible, palpable, mortall, hung vpon the Crosse. This word, howbeit, speaketh plainely, that that which in the Supper is called the bodie of Christ, is not so in trueth, but in signe: Hee addeth yet, The immolation of the flesh, which is done by the hands of the Priest, is called the Passion, the death, and the crucifying, not in truth, but by a significant mysterie. So the Sacrament of Faith, by which we meane Baptisme is faith.

bile, quod palpabile, mortale, in cruce positum est. Vocaturque ipsa immolatio carnis quæ sacerdotis manibus fit, Christi passio, mors, crucifixio: non rei veritate sed significante mysterio: Sic Sacramentum fidei quod Baptismus intelligitur, fides est.

Amongst all S. Augustines workes, excellent is the 23. Epistle to Boniface, and handleth this matter at large. We will rehearse heare the whole discourse thereof, for it is full of waight and clearenesse: see the words. Wee often speake thus; saying, when Easter draweth neere, to morrow, or after, is the Passion of our Lord; although hee suffered so many yeares agoe, and that this Passion neuer came but once. Namely, vpon Sunday we say, This day the Lord rose againe, although so many yeares are past since his Resurrection. Why is no man so foolish as to accuse vs for lying, when wee so speake? but onely because wee name these dayes, according to the resemblance they haue of those dayes, on which these things were done. So that this day, is called the same day, which in deede is not the same, but like vnto it, according to the course of the time. Was not Christ once slaine and offered vp in his owne person? And yet in the Sacrament he is dayly slaine, and offered vp to the people, not onely at the solemnities of Easter, but euery day: and he lyes not, who being asked, answereth that he is slaine, and offered vp. For if the Sacrament had not a resemblance of the things whereof they are Sacraments, they should not be Sacraments at all. But because of this resemblance, most commonly they take

Sæpe ita loquimur, vt Pascha propinquante dicamus crastinam vel perendinam Domini passionem, cum ille ante tam multos annos passus sit, nec omnino nisi semel illa passio facta sit. Nempe ipso die dominico dicimus, Hodie Dominus resurrexit, cum ex quo resurrexit tot anni transierint. Cur nemo tam ineptus est vt vos ita loquentes arguat esse mentitos? nisi quia istos dies secundum illorum quibus hæc gesta sunt similitudinem nuncupamus: vt dicatur ipse dies, qui non est ipse, sed reuolutione temporis similis eius. Nonne semel immolatus est Christus in seipso? & tamen in Sacramento non solum per omnes Pascha solemnitates, sed omni die populis immolatur: Nec vtique mentitur qui interrogatus eum responderit immolari. Si enim Sacramenta quandam similitudinem earum rerũ quarum sunt Sacramenta non haberent, omnino Sacramenta nõ essent. Ex hac autem similitudine plerumque etiã ipsarum rerum nomina accipiunt. Sicut ergo secundũ quendam modum Sacramentũ corporis Christi corpus Christi est, Sacramentũ sanguinis Christi sanguis Christi est, ita Sacramentũ fidei fides est.

the

the name of the things themselues. So then as the Sacrament of Christs body, is (after a sort) the body of Christ, and the Sacrament of Christs bloud, is the bloud of Christ, so the Sacrament of Faith, that is to say, *Baptisme, is Faith*. An excellent Passage, which sheweth by many examples, how Christ is offered in the Sacrament, and how the Sacrament of Christs body, is Christs body. That is to say, (*saith hee*) it is all one, as when on Easter day we say, to day is the Pasion of Christ, as on Sunday we say, to day CHRIST rose againe. Not (saith hee) that it is so indeede, but because of the resemblance and commemoration thereof. Besides, hee will haue the Sacrament to be the body of Christ, as Baptisme, is Faith, but it is not Faith indeede, but in signification. For although Baptisme exclude not Faith, (as *Coeffeteau* saith) yet our Aduersaries will neuer say with Saint *Augustine*, that this proposition, *This is my body*, is like to this, *Baptisme is faith*, and by the same Figure. Moreouer, these words are well worth the considering, that *this Sacrament is after a fashion, the body of Christ*: for as we say not that *Philip*, or *Cæsar*, is after a sort man, because hee is one really and wholly: so this holy Doctor would not haue said that this Sacrament, is (after a sort) the bodie of Christ, if hee had beleeued, that it is really Christs bodie.

Touching the word *Sacrament*, it appeares that Saint *Augustine*, by *Sacrament*, vnderstands signe, or commemoration, according to the exposition which himselfe giues of it, *De ciuit. Dei. lib.* 10. *cap.* 5. *Sacramentum id est sacrum signum*; a Sacrament, that is to say, a sacred signe, and *Epist.* 5. *ad Marcellin.* Signes when they belong to holy things, are called Sacraments. And the Church of Rome, hath the same *dist.* 2. *de consecra. c. sacrificium.* Note also, that when S. *Augustine* saith, that the Sacrament is our Lords bodie, in the same sort as Baptisme is Faith, he stops vp the ordinarie starting hole of these fellowes, who by signe or Sacrament, vnderstand accidents, without a subiect, which they call *species*, for

Signa cum ad res diuinas pertinent, Sacramenta appellantur.

for ſo the ſimilitude of *Baptiſme* ſhould not be very fit; ſeeing in Baptiſme there are no accidents without a ſubiect. Neither did Saint *Auguſtine* euer ſpeake of accidents, without a ſubiect. And that which hee ſaith, that the ſignes are (after a ſort) Chriſts bodie, ſhould be falſe; for coulours, roundneſſe, and meaſures, cannot after any ſort, be called the body of Chriſt.

The ſame, againſt *Maximus*, *lib.* 3. *cap.* 22. [a]*Theſe things are Sacraments, in which wee euer regard not that which they are, but that which they preſent, for that they are ſignes which are one thing, ſignifying another.* Hauing ſaid *Sacrament* in the firſt place, he ſaith *ſigne* in the ſecond, as ſignifying all one thing. [b]*Tract.* 1. in 1. *Ioan. Epiſt. Our Lord comforteth vs that cannot any more touch him with our hands, now hee is in heauen, but wee can touch him by Faith.*

[a] *Hæc ſacramenta ſunt in quibus non quid ſint ſed quid oſtendant ſemper attenditur, quoniam ſigna ſunt rerum aliud exiſtentia, aliud ſignificantia.*

[b] *Ipſum iam in cælo ſedentem manu contrectare non poſſumus ſed fide contingere.*

Bede, in 1 *Cor.* 10. alleadgeth a place of Saint *Auguſtine*, in theſe words. *That which you ſee is bread, and a cup, as alſo our eyes teſtifie to vs. But concerning the inſtruction, which your faith requireth, The bread is the body of Chriſt.* There he allowes of the teſtimonie of our ſenſes, which witneſſe that it is bread, and ſaith it is bread. Neither doth hee make any bones to auouch this Propoſition, againſt which our Aduerſaries declaime, *that the bread is Chriſts body*, which afterwards he expounds, and demands, *how the Bread is his body, and that which is in the Cup his blood.* There was the place, or neuer, to anſwere that the bread is the body of Chriſt, becauſe the bread ceaſeth to be bread, and is turned, or tranſubſtantiated into the fleſh of Chriſt. But he anſweres farre otherwiſe. *Theſe things my brethren, are therefore called Sacraments becauſe in them wee ſee one thing, and vnderſtand another, that which we ſee, hath a corporall forme, that which we vnderſtand, hath a ſpirituall fruit. If then we will vnderſtand this word*, Chriſts body, *giue eare to the Apoſtle, ſaying, yee are the body of Chriſt.* How farre was S. *Auguſtine*, from the groſſe interpretation of theſe words; *This is my body*, which is receiued in the *Church of Rome*, ſeeing he goeth ſo

Quod vidiſtis panis eſt, & calix, quod nobis etiam oculi renunciant: quod autem fides veſtra poſtulat inſtruenda panis eſt corpus Chriſti. Quomodo eſt panis corpus eius? Iſta fratres idcirco dicuntur Sacramẽta quia in illis aliud videtur aliud intelligitur: quod videtur ſpeciem habet corporalem, quod intelligitur fructum habet ſpiritalem. Corpus ergo Chriſti ſi vis intelligere audi Apoſtolum dicentem, Vos eſtis corpus Chriſti.

ſo farre from it, as to vnderſtand heere (*by body*) the Church of God.

Niſi manducaueritis (inquit) carnem filij hominis & ſanguinẽ biberitis, &c.

In his third booke *de doctrina Chriſtiana, 6 ca. 16. If you eate not* (ſaith Chriſt) *the fleſh of the Sonne of man, and drinke his bloud, you haue not life in you. It ſeemes he commandeth a forfeit, or mickednesse.* And to the end no man ſhould auoide him heere, by bringing ſome figure, which he neuer meant, he telleth how this ſhould be interpreted. *It is* (ſaith hee) *a figure, which commandeth vs to partake of the Paſsion of our Lord, and ſweetly, and profitably to bring into our memory, that his fleſh was crucified and wounded for vs.* Can you finde any Doctor, of the Romiſh Church, who in this Text, *Iohn 6.* by eating the fleſh of the Sonne of man, vnderſtands meditating on his death, or committing it to memorie, or apprehending it by faith, as S. *Auguſtine* here doth?

Facinus vel flagitium videtur iubere: figura eſt ergo præcipiens paſſioni Dominicæ eſſe communicandum, & ſuauiter atque vtiliter recondendum in memoria, quod pro nobis caro eius crucifixa et vulnerata ſit.

The ſame Author, *lib. 20. contr. Fauſt. Manich. cap. 11.* Mocketh the Manichees, who beleeued that they did eate the fleſh of Chriſt in fruites, and in their ordinarie victuals, in theſe words: *You waite with open mouth, for ſome man to thruſt Chriſt into your throats, as into a goodly Tombe.* Who ſeeth not that the Manichees might haue returned the ſame accuſation vpon S. *Auguſtine*, if he had beleeued the eating of Chriſtes body with the mouth? For whatſoeuer one ſaith, to ſhew that it differs from the errour of the Manichees, yet it appeares by theſe words, that S. *Auguſtine* held it very abſurd, to cramme Ieſus Chriſt into our throates, in what ſort ſo euer it were.

Ore aperto expectatis quis inferat Chriſtum tanquam optimæ ſepulturæ faucibus veſtris.

Tract. 45. in Iohan. Comparing the Sacrament of the olde Teſtament with theſe of the new, hee makes a long diſcourſe, to ſhew that the Fathers did eate the ſame meate that wee eate, and drinke the ſame drinke. Which diſcourſe is thus ſhut vp: *They dranke the ſame ſpirituall drinke, but not the ſame corporall: for what dranke they? They dranke of the ſpirituall Rocke which followed them, and the Rocke was Chriſt: Conſider then that the ſame faith remaining, the ſignes are changed; Then the Rocke was Chriſt, and now that which is ſet vpon the Altar of God, is*

Bibebant de ſpiritali ſequente Petra, Petra autem erat Chriſtus. Videte ergo fide manente ſigna variata. Illi Petra Chriſtus, nobis Chriſtus quod in altari ponitur.

Chriſt.

Christ. It is enough that this holy Doctor tels vs, that in the Sacrament wee drinke corporall drinke, against our aduersaries, who make account to take spirituall drinke with their mouth. But aboue all, it is to be considered, that he ioynes these things together, as like, *to wit*, that the Rocke was Christ, and that that which is vpon the Altar, is Christ: but the Rocke was not the body of Christ in substance, but in Sacrament and signification, so then is that too, which is set vpon the Altar.

Vpon the 98. *Psalme*, He bringeth in Christ, speaking thus to his Disciples; *Vnderstand spiritually that which I haue tolde you: you shall not eate this body which you see, nor drinke the bloud which they shall shed which shall crucifie me: I haue commended a Sacrament, which being spiritually vnderstood, shall make you liue.* *Bellarmines* solution is ridiculous: you shall not eate this body which you see, that is (saith he) in the same fashion that you see. To eate a meate otherwise dreſt, is alwaies to eate the same meate. A daintie exposition: you shall not eate this body, that is, you shall eate it in another fashion. Euen as subtill as that which Sir *Coeffeteau* addeth, *page* 726. that the body of our Lord is another body, that is, the same and not the same. And for all this in the end these fellowes are beleeued that mocke so manifestly.

Spiritaliter intelligite quod locutus sum: Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt qui me crucifigent: Sacramentum aliquod vobis cõmendaui: spiritaliter intellectum viuificabit vos.

In his 19. *Chap.* of Faith, to *Petrus Diaconus*. *The vniuersall Church ceaseth not to offer vp a sacrifice of bread and wine.* Say (*Doctors*) what meant S. *Austine* by bread and wine? Meant hee bread and wine in substance? but you say it is no more bread and wine when it is sanctified: Meant he the accidents of bread and wine? but these accidents are not bread nor wine, and you your selues say that the accidents cannot be sacrificed: nor can they be a price for our propitiation. Meant hee by bread and wine the body of Iesus Christ? but is the bloud of Iesus Christ wine? If one answere, it is called wine, for that it hath beene so: but this is that which we denie that the bloud of Christ was euer wine. If they say the body of Christ and his bloud are called bread and wine, for that they

Sacrificium panis & vini Ecclesia Catholica per vniuersum orbem terra offerre non cessat.

And note that all the editions made by our aduersaries, doe acknowledge this booke to be S. *Austines*, and the stile shewes it.

seeme to be so, that we denie too: for the body of Christ was neuer like bread. Lastly, meant he by this *bread* the body of Christ, for that it is our foode? but in this sence what shall become of *wine*, and how is the bloud of Christ wine? Notwithstanding, to make the matter more cleare, the whole text shall be set downe: [a]*The Catholick Church ouer all the world ceaseth not to offer a sacrifice of bread and wine, in faith and charity: For in those carnall sacrifices (of the old Testament) there was a representation of the flesh of Christ, which he himselfe being without sin, was to offer for our sinnes, and of the bloud, which he was to shed for the forgiuenesse of our sinnes: but in this sacrifice there is a thankesgiuing and a commemoration of the flesh of Christ, which he offered for vs, and of the bloud which he being God, shed for vs.* In this passage he endeuours to shew what is the excellencie of the sacrifice of the Eucharist aboue the sacrifices of the olde Testament: this was the place therfore or no where to say that the olde sacrifices figured Christ, but that this makes vs eate him really with our mouthes, and sacrificeth him truly and properly. Whereof yet he speakes neuer a word.

Tract. 50 in Ioan. Shall I lay hold on him being absent? How shall I stretch out my hand to heauen, where he sits to fasten on him? To this *S. Austine* answeres, *Send thy faith, and thou hast fastned on him: Thy Parents, the Iewes helde him in the flesh, hold thou him in thy heart:* by this meanes he saith, the Lord is present with vs.

In the same Tract, *we haue euer Iesus Christ, according to the presence of his Maiestie, but according to the presence of his flesh he hath truely said to his Disciples: Me shall yee not haue alwaies.* If the body of Christ be really vnder the species, and enclosed in the pixes, he is alwaies present, and not only present, but also neerer then when he liued, and more in our power. Here *Bellarmine* being able to pare off nothing, hath liked better to adde, and therefore will haue vs to vnderstand these words thus: *Me shall you not haue alwaies visibly*: First, as if Christ were lesse present for being inuisible: Secondly, and this is to say; as if I should say, *Thou hast no soule*, but meane, visible: This

retentum,

[a] *Sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica per vniuersum orbem offerre non cessat. In illis enim carnalibus victimis figuratio fuit carnis Christi quam pro peccatis nostris ipse sine peccato fuerat oblaturus. In isto autem sacrificio gratiarum actio atque commemoratio est carnis Christi quam pro nobis obtulit, & sanguinis quem pro nobis idem Deus effudit.*

Quem tenebo absentem? Quomodo in cœlum manum mittam, vt ibi sedentem tenea[illegible] Fidem mitte & tenuisti. Parentes tui tenuerunt carnem tu tene corde.

**Secundum præsentiam maiestatis semper habemus Christum, secundum præsentiam carnis rectè dictum est discipulis, Me autem semper non habebitis.*

retentum, is a Iesuiticall supply. Thirdly, this is also not to adde to Saint *Austine*, but to the words of the *Gospell*. Fourthly, finally, to discouer fully this subtilty, wee must search S. *Austines* speech neerer: for he expoundeth exactly how Christ is present with vs, saying: *Hee is present by faith, present by the signe of Christ, present by the Sacrament of Baptisme, present by the meate and drinke vpon the Altar*, that is to say, *by the Eucharist*: his body then is present in the Eucharist, as it is present by faith and by baptisme, which presence is not carnall. For in this whole Text S. *Austine* speakes not of Christes presence, but of the manner of his presence.

Habes Christum in præsenti per fidem, in præsenti per signum Christi, in præsenti per Baptismatis sacramentum, in præsenti per altaris cibum & potum.

How often doth this Doctor say, that in this Sacrament we take visible meate? speaking of that which wee receiue with our mouthes, *what is this visible meate?* It cannot be the body of Christ: for that is not visible in the Sacrament, neither can it be the accidents, that is to say, the coulour, roundnes, and largenesse of the bread, for these things are no meate. It remaines then, that this visible meate is the bread, set forth, and receiued in the Sacrament. Besides, hee that will haue Saint *Augustine*, call the accidents without a subiect, meate, must of necessitie bring vs some place of Saint *Augustine*, where hee speakes of accidents without a subiect: but I dare auowe, there is not one in all his workes.

In Ioh. Tract. 46. Nam & nos hodie accipimus visibilem cibum.

Now behold another band of Passages. Our Aduersaries hold that the wicked, and Hypocrites, eate the bodie of Christ in the Eucharist, and that *Iudas* sate with the rest of the Apostles, and did really eate the body of Christ, but to his condemnation. Against this, this excellent Doctor contends formally, holding that no wicked man eateth the bodie of Christ. In his 59. *Tract.* vpon Saint *Iohn*. *They did eate the bread, which is the Lord: but he* (meaning *Iudas*) *did eate the bread of the Lord, against the Lord.*

Illi manducabant panem Dominum, ille panem Domini contra Dominum.

Hee could not say more plainely, that *Iudas* did not receiue the bread, which is our Lord: where notwithstanding, by the way, wee must obserue, that Saint *Au-*

gustine, was deceiued in the Historie of the Sacrament: for it appeares by his 62. *Tract. in Iohan.* that he thought that our Lord gaue *Iudas* the sop, dipt in the platter, after the receiuing of the Sacrament, whereas it was before. But it is enough, that he thought that *Iudas* did eate the Eucharist with the other, and yet that hee did not eate the bread, which is our Lord. So *Ser.* 11. *de verb. Dom.* *Did Iudas abide in Christ, or Christ in him: although he did eate and drinke, the first sacred signe of his flesh and blond, made with his hands, among his other Disciples?*

Nunquid & Iudas quamuis primum ipsum manibus eius confectum Sacramentum carnis, & sanguinis eius cũ ceteris discipulis, manducaret & biberet, mansit in Christo aut Christus in eo? Res verò ipsa cuius Sacramentum est omni homini ad vitam, nulli ad exitium quicunque eius particeps fuerit.

In his 26. *Tract.* *The signe of the vnitie of the body and blond of our Lord, is prepared in some places, euery day vpon the Lords Table, in other places, some space betweene, & is taken by some at the table to life, by others to perdition, & a little after, he which abideth not in Christ, and in whom Christ doth not dwell, without doubt doth not eate spiritually his flesh, nor drinke his blond, though visible, and carnally hee presse with his teeth, the signe of the body and blond of Christ.* Which words strike our Aduersaries in another place, for they that say that our Lords bodie is spiritually present in the Host, say by consequent, that the very wicked receiue it spiritually: for a man can not receiue a thing, but in that manner in which it is offered to him. But S. *Augustine* denies heere expressely, that the wicked receiue it spiritually, but onely in the signe.

Non Sacramento tenus sed reuera corpus Christi manducare.

In his 25. booke of the Citie. *Cap.* 25. hee distinguisheth these two things as different: *to eate the body of Christ in Sacrament onely; and to eate it truely*: shewing cleerely that they which do not eate the body of Christ, but in the Sacrament, (as *Iudas* and all Hypocrites doe) doe not eate it truely in effect. And indeede a little after, hee bringeth in Christ speaking thus; *He which abideth not in me, nor I in him, let him not say, nor thinke, that he eateth my body.*

Qui discordat à Christo, nec carnẽ Christi manducat, nec sanguinem bibit, sed tantum Sacramentum tam magnæ rei ad iudicium sibi manducat & bibit.

The same Doctor, in his booke of sentences, gathered by Prosper. *Whosoeuer disagreeth with Christ, doth not eate the flesh of Christ, nor drinke his blond, though he receiue the Sacrament of so great a thing, to his perdition.* And yet neuertheless,

neuertheleſſe, the ſame Hoſt is giuen both to good and bad. This Hoſt then is not really the body of Chriſt. This paſſage troubled the M. *Purgers*, and therefore they iudged it worthy to be corrected, and in ſtead of *Non manducat carnem eius*, haue put into the laſt Editions, *non manducat panem eius*: but there is *carnem* in the very decree of the Romane Church Canon. *Qui non diſcordat. Biel* cyteth this very Text, in his 36. lecture, and *Lomb. lib.* 4. *Diſt.* 9. in the letter. *a.*

guinem bibit, etſi tanta rei Sacramentum ad iudicium ſui quotidie accipit.

Bellarmines ſolution is very pleaſant, in *lib.* 2. *De Iucha. cap.* 4. He ſaith, that when S. *Auguſtine* ſaid, the wicked did eate the body of our Lord: by the body of Chriſt, we muſt meane his miſticall bodie, that is, the Church. A fine inuention. Saint *Auguſtine* thought belike that ſome man would conceiue hee might eate the Church in the Euchariſt, and for that hee did wiſely to aduertiſe vs, that hee could not eate it. But Saint *Auguſtine* bloweth this away, telling vs not onely that the wicked doe not eate the bodie of CHRIST, but alſo that they doe not drinke his bloud. Dare they ſay now that by the bloud of our Lord, we muſt vnderſtand the Church?

The ſame Doctor, in *Pſal.* 98. after hee had ſaid that our Lord giues vs his fleſh to eate, for our ſaluation, hee addes an exception, that *Nemo carnem illam manducat niſi prius adorauerit*, that no man eates that fleſh, but he that firſt hath adored it. Therefore the Hypocrites and wicked, that receiue not the Sacrament, eate not the fleſh of our Lord, becauſe they doe not adore it. For Saint *Auguſtine*, in this place ſpeakes of a true and harty adoration: *Iudas* did not adore it in this Sacrament: how then doe they ſay that hee did eate it, ſince no man eates but he that hath adored it? How dare they teach that beaſtes may eate the fleſh of our Lord, ſeeing they cannot adore it? Therefore S. *Auguſtine* in this place ſpeakes of eating by Faith.

As for the *Maxime*, which wee haue now ſet, *that the Sacraments or ſignes doe ordinarily take the name of that which*

which they signifie, and that it is so in these words, *This is my body.* Ouer and aboue the texts before alleadged, being proper to the Eucharist, behold some that are common to euery Sacrament.

In his 23. *Epist.* [a] *If the Sacraments had not some similitude of the things whereof they are Sacraments, they should not be Sacraments at all. Now by reason of this resemblance, they often take the name of that which they signifie.* And in the 23. *Epist.* Expounding that which Saint *Paul* saith, *Rom.* the 6. *That we are buried with Iesus Christ by Baptisme*, he saith, that S. *Paul, non ait sepulcarum significamus, sed prorsus ait consepulti sumus sacramentum, ergo tanta rei non viso eiusdem rei vocabulo significauit*: that is to say, that Saint *Paul* said not, we signifie burying by Baptisme, but hee said plainely, that wee are buried with him. Hee called not the signe of so great a thing, but by the name of the thing signified. And that which is most to be noted is, that Saint *Augustine* brings this example, to shew in what sort the Sacrament of Christs bodie, is Christs bodie, and hee sheweth, that it is in the same sort, as Baptisme is a Burying.

In his questions vpon *Leuiticus, lib.* 3. *quæst.* 57. [b] *The thing which signifieth, is often called by the name of that which is signified; and brings vs examples: The seauen eares of Corne, are seauen yeeres. Also that Rocke was Christ: hee doth not say the Rocke signified Christ, but it is; as if it were that which indeede it is not in substance, but in signification.* He saith the same, in *lib.* 18. *de ciuitate Dei. Cap.* 48. but *Bellarmine* likes not the interpretation, *lib.* 1. *De Eucha. cap.* 11.

The author of the booke, *De Cœna Domini*, attributed to Saint *Cyprian*, saith the same, *that the things signifying, are called by the name of the things signified*: and *Theodoret* before said, that Christ gaue to the signe of his bodie, the name of his bodie.

We produce but a few Passages amongst many; hastning to come to the first Ages.

Iustin Martyr, in his Dialogue against *Triphon*, *Christ* hath

[a] *Si Sacramenta quandam similitudinem earum rerum quarum Sacramenta sunt non haberent, omnino Sacramenta non essent. Ex hac autem similitudine plerunque etiam ipsarum rerum nomina accipiunt. Secundum quẽdam modum Sacramentum corporis Christi est corpus Christi.*

[b] *Solet res quæ significat eius rei nomine quam significat nuncupari, sicut scriptum est; septem spicæ sunt septem anni. Non enim dixit septem annos significant. Hinc est quod dictum est Petra erat Christus: Non enim dixit, petra significat Christum, sed tanquam hoc esset quod vtique per substantiam, non hoc erat sed per significationem. Cypr. Significantia & significata iisdem nominibus censerentur.*

hath giuen the bread, to the end we ſhould remember, that he was made a body for ſuch as beleeue him, for whoſe ſakes he was made paſſible: the cup to the end we ſhould be thankefull, remembring his blond: the Cup was not then his bloud, ſince it was giuen for a remembrance of his bloud. Marke alſo how he ſaith; Our Lord gaue bread, and diſtinguiſheth it from his body.

* οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδ' ὡς κοινὸν ποτὸν ταῦτα λαμβάνομεν, ἀλλὰ ὃν τρόπον διὰ λόγου θεοῦ σὰρξ πεποιῆται Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτω καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφὴν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μετουσίαν τρέφονται ἡμῶν, ἐκείνου τὸ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα διδαχθέντες εἶναι.

The ſame Author, in his ſecond Apologie, ſpeaking of the bread of the Euchariſt, ſaith, that *our fleſh and our blond are nouriſhed by the change or conuerſion thereof.* If then the bread of the Euchariſt be changed into our fleſh, it followeth, it is bread ſtill when we eate it, and that it is not conuerted into the body of Chriſt. Alſo the ſame man ſaith, that the conſecrated bread is the body of Chriſt, euen as the Diuinitie of Chriſt, being incarnated, hath taken our fleſh. Now the Diuinitie of Chriſt alwaies continued Diuinitie, and was not tranſubſtantiated into fleſh, but onely vnited to our fleſh: Euen ſo the bread of the Euchariſt, is not tranſubſtantiated into the fleſh of Chriſt, but is onely vnited vnto it by a ſacramentall vnion, as the Diuinitie is ioyned with the humanitie by a perſonall vnion. Behold the whole Text: *For we doe not take theſe things as commen bread and common drinke, but euen as Chriſt our Sauiour, being incarnate by the word of God, tooke our fleſh and blond for our ſaluation; ſo are we taught that the foode ouer which hee gaue thankes, by the prayer of the word of God, by which (foode) our fleſh and our blond is nouriſhed, by the change this fleſh and blond of this Chriſt incarnate.* What iniurie is this to alleadge this Text for tranſubſtantiation, ſince the change here ſpoken of, is of bread into our fleſh, and not into the body of Chriſt? Marke alſo the ſtile of the Fathers, which is, that this bread which nouriſheth our bodie is the fleſh of Chriſt, but they could not imagine, that the bread remaining bread, could be the body of Chriſt ſubſtantially, but it might be ſacramentally.

Irenæus is the next, who not onely in that which hee ſaith true, but where hee erreth alſo, ſpeaketh againſt

transubſtantiation. Then they who were learned among Chriſtians, were for the moſt part come out of *Plato*es ſchoole, for that had then the onely renowne, and they retained much thereof. This it was that ſoiled with errors the writings of *Clemens Alexandrinus*, *Iuſtin*, *Origen*, and *Iræneus*; This was then one of the Platonick opinions, that the world had a ſoule, and was an vnderſtanding animall, or creature prouident, the wiſedome of God being the ſoule thereof, as appeareth by *Tymæus* in *Plato*, where the world is called a creature, hauing a ſoule and vnderſtanding: And in his Dialogue entituled *Philebus*, hee ſaith, that this ſoule is vnderſtanding and wiſedome proceeding from God, as he ſaith; and *Virgill* playes herewith in his ſixth booke of his *Æneidos*:

ὑφαμὲν ζῶον ἔμψυχον νοερόν.

Principio cœlum & terras, &c.

According to this opinion, all the world, and creatures therein, were the body of this ſoule, and wiſedome of God, *Iræneus* was ouertaken in this errour. And for that Chriſt was the word and wiſedome of God, by which all things were made, he held that the creatures were the bodie of Chriſt: See his owne words in his fift booke. *For that we are his members, and nouriſhed by his creatures, and that he aideth vs with his creatures, making the Sunne to riſe on vs, and the raine to raine on vs, according to his will, he hath affirmed, that the Cup which is a creature, and whereby our bodies doe grow, is his body: when therefore the Cup mingled, and the bread broken, receiueth the word of God, it is made the Euchariſt of the body and bloud of Chriſt, from whom the ſubſtance of our fleſh receiueth encreaſe, and is compounded.* This good Doctor will haue the bread and the Cup to be the body and bloud of Chriſt, for that it is his creature: as if all the creatures were the body of the Creator. Alſo hee ſaith, that the ſubſtance of our fleſh is encreaſed, and is compounded of the body of Chriſt, And ſaith not, that in this Sacrament the Challice mingled, and the bread broken, make the bloud or the body, but the Euchariſt (that is to ſay, *thankeſgiuing*) of the bloud and body of Chriſt; and he ſaith not onely, that our bodies

Quoniam membra eius ſumus, & per creaturam nutrimur, creaturam autem nobis præſtat ſolem ſuum ortri faciẽs: & pluens quemadmodum vult: cum calicem qui eſt creatura, ſuum corpus confirmauit, ex quo noſtra auget corpora. Quando ergo & mixtus calix, & fractus panis percepit verbum Dei fit Euchariſtia ſanguinis & corporis Chriſti, ex quibus augetur & conſiſtit carnis noſtræ ſubſtantia.

are

are nourished with Christes body, but also that they receiue encrease, and are compounded of it.

Wee finde the same errour, and that more plaine, in his fourth booke, and 34. *Cap.* there, where speaking of the vsuall sacrifice in the Church, after hauing said many times that wee offer the first fruits of his creatures, *to wit*, Bread and Wine, afterward hee prooueth against certaine heretiques, that GOD, which is the Father, is the Creator of all things, in these words. *How shall wee be assured that the bread, ouer which thanksgiuing is said, is the bodie of our Lord, and that the cup is his bloud. If they doe not acknowledge that hee is the Sonne of the Creator of the world*, that is to say, *his word, by which the Woods fructifie, the Fountaines runne, and who first giueth the blade, after the eare, and after the Corne in the eare?* In these words *Irenæus*, doth not proue that the bread becommeth the bodie of Christ, by consecration, as *Bellarmine* saith, but that the bread is his bodie, for that hee is the Creator, making the blade and eare to grow. Hee saith indeede in the same place, that by calling vpon GOD, the bread ceaseth to be common bread, and becommeth the Eucharist, that is to say, thanksgiuing: but hee saith not that the bread is no longer bread, nor that it is made the body of Christ. Also this were the fondest Argument in the world, to proue that Christ were the Creator, because bread is transubstantiated into his bodie. O what an admirable consequence were this. The bread is the bodie of our Lord, after thanksgiuing: therefore Christ is the Creator of the world: And yet our Aduersaries interpret *Irenæus* so: By the same reason, *Adam* should be the Creator, because the earth was turned into his body. For *Irenæus* doth not say, that the bread is the bodie of our Lord, after thanksgiuing. Neither doth he say, that the bread becommeth the body of Christ, nor that this change is made by the power of Christ, as they falsely charge him; but he saith that the bread is the bodie of Christ, because hee is the Creator of it, making it grow vp into a blade, and after into

Quomodo constabit eis eum panem in quo gratiæ actæ sint corpus esse Domini sui, & calicem sanguinis eius si non ipsum fabricatoris mundi filium dicant? id est, verbum eius, per quod lignum fructificat, defluũt fontes, & dat primum quidem fœnum, post deinde spicam, denique plenum triticum in spica.

Coeff. pag. 746. & 748.

an eare; presupposing that the Diuinitie is the soule of the world, and of the creatures, and that all creatures are his bodie, and that this bread began to be the bodie of this eternall word, when it first sprung, and began to be his creature: yet by this hee sheweth, that hee beleeued that the bread in the Eucharist, remaines bread alwaies, seeing hee beleeued, that the bread was the bodie of CHRIST before the Eucharist, as also because hee saith, that the bread is the bodie of CHRIST, and that the substance of the flesh is nourished and sustained thereby.

Clemens Alexandrinus, imployeth two pages of the 6. *Cap.* of his first booke, *de Pædagogo*, to proue that to eate the flesh of Christ, must be vnderstood allegorically. Hee saith also, that τὸ αἷμα οἶνος ἀλληγορεῖται, *The Wine signifieth the bloud allegorically*, and that which is more remarkeable, *Clemens* in this *Cap.* expounds these words of S. *Paul, I haue giuen you milke to drinke*, and to shew that they ought to be vnderstood allegorically, he bringeth for example, these words of Christ: *Eate my flesh, and drinke my bloud*, as being the like allegorie.

The same man. *lib.* 2. *cap.* 2. reproueth the Encratites, who condemned the vse of good Wine, and saith, *that Christ dranke Wine, and blessed it, when he said, Take, Drinke, this is my bloud*, to wit, *the bloud of the Vine.* After hee addeth, *This holy liquor that reioyceth the heart*, (to wit Wine) *signifieth allegorically the word, which shed his bloud for many, for the forgiuenesse of sinnes.* Doubtlesse, if this liquor signifie Christ by an allegorie, it is not Christ.

τὸν λόγον τὸν τοῦ πολλῶν ἐκχυθέντα εἰς ἄφεσιν ἁμαρτιῶν ἀλληγορεῖ τὸ αἷμα.

A little after he saith, that οἶνος μὲν τὸ εὐλογηθὲν, *that which was blessed or consecrated was Wine*: he saith not that that which our Lord took was Wine before it was consecrated: but he saith expressely, that after it was consecrated it was Wine still, & proueth it by the same reason that wee doe, *to wit*, for that Christ said to his Disciples, *I will drinke no more of the Fruit of the Vine.* And for more

cleareneſſe

clearenesse hee addeth the passage, where the Pharisies accuse Christ to be a glutton, and a Wine-bibber, to the end, that our aduersaries should not come and tell vs of accidents, or accidents of wine without wine.

Tertullian, in his fourth booke against *Marcian. cap.* 40. disputing against *Marcian*, who gaue Christ a fantasticall body, and no true one, hee fighteth against him with this, that the bread is the figure of Christ: now there can be nothing presented by a figure, but a true thing. He saith then, that *Iesus Christ hauing taken bread and distributed it to his Disciples, he made it to be his bodie, saying, This is my bodie*, that is to say, *a figure of my bodie: but this could not be a figure, if it were not a true bodie.* For this *Rhenanus*, in his admonition, in the ende of his Notes vpon *Tertullian*, putteth this among *Tertullians* errours, that he beleeued that the bodie of Christ is in the Eucharist, onely by a figure. And Sir *Coeffeteau, pag.* 121. 125. (according to his ordinary faithfulnes) maymeth this passage, and omits these words, *This is my bodie*, that is to say, *the figure of my bodie*. Principally obserue heere an example of horrible libertie, which our Aduersaries assume to interpret the Fathers. For of late, there are risen vp certaine persons, resolued to confesse nothing, who to auoide these words of *Tertullian*, *This is my body*, that is to say, *a figure of my bodie*, turne them thus by a pleasant paraphrase: *This bread which vnder the law was a figure of my bodie, is now my body.* If such interpretations may passe currant, how shall there be any thing cleare in any author: Are these they that should be giuen vs, for interpreters of the scriptures, whom in the meane time our Aduersaries might with such libertie interpret? *O wilfull blindnesse!* To be short: let them distill and sublime their spirits, as much as they will, yet shall they neuer make any man that reades these words in *Tertullian, This is my bodie*, that is to say, *the figure of my bodie*, so blinde, but all will see, that these words, *that is to say*, import necessarily, an exposition of the words going before. And if *Tertullian*

Acceptum panem & distributum discipulis corpus suum illum fecit, hoc est corpus meum dicendo, id est, figura corporis mei, figura autem non fuisset, nisi veritatis esset corpus.

in the same Chap. say, that the bread of the olde Testament was a figure of Christs bodie: yet hee denies not thereby that it is so too in the new. And yet the whole Church of ROME reiecteth this explication too, for shee denies, that this word [*This*] signifieth this bread, and doth not beleeue that the bread was the bodie of Christ.

Panem quo ipsum corpus suum repræsentat.

Also in the 14. *cap.* of the first booke, hee saith, that Christ represented his body by the bread. I acknowledge that, *representare*, in Latine, sometime, signifieth to exhibite, present, but there it gouerneth not the Ablatiue: and our aduersaries doe not beleeue that the body of our Lord is present, by, or with the bread, for they say it is no more bread.

Sic Deus in Euangelio quoque vestro reuelauit, panem corpus suum appellans, vt & hinc iam cum intelligas corporis sui figuram pani dedisse, cuius retrò corpus in panem Prophetes figurauit, &c.

The same man in his third booke against *Marcian, Cap.* 19. *So God in the Gospell also hath reuealed it, calling the bread his body, to the end you might vnderstand that hee hath giuen bread to be a figure of his body; which likewise by the Prophet had beene figured by the bread.* What would you haue more expresse? And these words haue so tortured our aduersaries, that such among them as haue written Notes vpon *Tertullian*, as *Pamelius* and *Rhenanus*, vexe themselues, and are faine to say, that perchance these words were added by some body, or that the Text is corrupted. But it is so in all Copies, euen in the impressions of our aduersaries. And *Pamelius* saith that it is so in the Manuscript, in the Vatican Librarie, which is the Popes owne Librarie. To be short, there can be no passage so direct, but a man may finde the like shift for it.

Bibere dicimur sanguinem Christi non solum sacramentorum ritu, sed & cum sermones eius recipimus.
**Ille cibus qui sanctificatur per verbum Dei perque obsecratio.*

Origen vpon *Numbers, Homily* 16. saith, *that we drinke the bloud of Iesus Christ, not onely in the Ceremonies of the Sacraments, but also when we receiue his words*: It was not then by the mouth of the body. The same vpon the 15. of S. *Mathew*, **This meate which is sanctified by the word of God, and by prayer, as touching his matter, goeth downe into the belly, and is voyded into the draught*: which cannot be vnderstood of accidents without a subiect, for they are no matter. Besides, the roundnesse, largenesse, taste,

and

and colour of the Hoſt, goe not in any ſort into the draught. Therefore Sir *Beanlieu*, in his booke of *Theſis ill patcht*, *pag.* 419. choſe rather to raile vpon *Origen*, as an Heretique, then to wreſt his words without likelihood. *Therefore*, he ſaith, *that the conſecrated meate doth not ſanctifie of his owne nature.* And a little after, he calleth the bread which we eate in the Euchariſt, a tipicall or figuratiue body, which cannot be ſaid of accidents, for the roundneſſe or whiteneſſe of a Wafer was neuer called the body of Chriſt in any ſort.

nem iuxta id quod habet materiale, in ventrẽ abit & in ſeceſſum eijcitur.

The ſame in the 5. *Hom. vpon diuers places*, hauing ſaid, that when we eate the body of Chriſt, hee entereth vnder our rooſes, he expoundeth by and by how he entereth: *The Lord*, ſaith he, *entereth vnder the roofe of the faithfull in a double figure or faſhion*: and then hee telleth what theſe two faſhions are; the one, *when the Paſtors come to thee, then the Lord entereth by them; the other, when thou takeſt this holy meate. Homily* 35. in *Math. Ieſus taking the bread and giuing thankes, brake it, and gaue it to his Diſciples, ſaying, Take, Eate, for this bread is my body, for this is my bloud of the new Teſtament, which is ſhed for many for the forgiueneſſe of ſinnes. This bread which the word of God confeſſeth to be his body, is the word, that nouriſheth ſoules.*

Intrat nunc Dominus ſub tectũ credentium duplici figura vel more.

Panis iſte quem Deus verbum corpus ſuum eſſe fatetur verbum eſt nutritorium animarum.

The ſame in the third Dialogue *de Chriſto homine*, ſpeaking againſt the Marcionites: *If Chriſt*, as they ſay, *were without fleſh and bloud, of what fleſh, of what body, and of what bloud did he adminiſter the bread and the cup, for ſignes and Images, and hath by them commanded his Diſciples to renew his memorie?* Which is the ſame reaſon that *Tertullian* vſed, *lib.* 4. *Cap.* 40. againſt the ſame Heretiques, and here before cited. Note eſpecially theſe words that our Lord *Miniſtred bread*; then not his fleſh.

Cuius corporis, & qualis tandem ſanguinis ſigna & imagines panem & peculum miniſtrauit? iuſſitque per illa diſcipulos memoriam ſui renouare?

We haue alſo ſeene how he aduiſeth vs, not to take theſe words according to the letter, *If you doe not eate my fleſh, &c.* Himſelfe vpon the 15. of S. *Mathew*, ſaith, that no wicked man eateth the fleſh of Chriſt.

Cibus quem nullus malus edere poteſt.

Let our aduerſaries here charge *Origen* as they pleaſe, and

and install his heresies: for with this doing, they blacke themselues so much the more: because they which make a countenance to follow the ancient Doctors, cannot condemne *Origen* for any errour, but such as the ancient Church hath condemned already: but hee was neuer condemned for denying the Realty or transubstantiation in the Supper, or for calling the bread which wee eate a Figure, or symbolicall bodie, or for hauing said the matter of this bread went into the draught, or that our Lord ministred bread: and yet was there neuer man whom Posteritie, examined more narrowly, or that had more opposites: had none of them wit enough to reproue these errours. What *Origens* errours were, is to be seene in *Epiphanius*, and Saint *Augustine*, *Ad quod vult Deum*.

Let Saint *Cyprian* be heard, whom I hope these Maisters will not condemne of heresie: in his sermon. *cap.* 11. is to be seene the ancient custome of the Church, which was, that the Deacon went to euery one throughout the Church, and carried the Communion vnder both kindes. Amongst others, a little Girle guiltie of Idolatrie, was forced by the Deacon to drinke of the cup against her will, but shee cast it vp in the instant: what horror, trouble, and diligence to gather vp the drops, and to wash the pauement would there be at this day, if such a thing should happen. Yet Saint *Ciprian* employed no bodie about such businesse: and the words he vseth are worth the marking, *In corpore atque ore violato Eucharistia, permanere non potuit: sanctificatus in domini sanguine Calix de pollutis visceribus erupit.* The Eucharist could not tarrie in a body and mouth corrupted: the cup sanctified in the bloud of our Lord, brake out of her polluted entrailes. Surely, if this drinke were sanctified by the bloud of our Lord, it was not the bloud of our Lord it selfe. It is one thing for it to be sanctified, that it may be the bloud of our Lord, another to be sanctified, in or by, the bloud of our Lord.

Epist. 6. lib. 1. Hee saith, that our Lord calleth the bread

which

which is made, by the vnion of many Cornes, his body. He auoucheth two things contrarie to the Romish Church. For he saith, that the bread is called the bodie of Christ, and againe that the bread, euen then when Iesus said it was his bodie, was compounded of many cornes.

Dominus corpus suum panem vocat de multorum granorum adunatione congestũ.

The Epistle of the second booke maintaineth, that there must be Wine mingled with water in the cup. All his discourse is couched in tearmes incompatible, with transubstantiation, *he will* (saith hee) *that the cup which is offered in memoriall of our Lord, should be mixed with Wine.* It is Wine therefore which is offered. After hee addeth, *that the bloud of Christ is not water, but wine:* this is clearely enough, to say, that the cup being the bloud of CHRIST, doth not cease to be Wine; and indeede hee addeth two lines after, *That by the Wine, the bloud of Christ is represented to vs.* In the same Epistle hee saith, that *Dominus panem & calicem mixtum vino obtulit:* the Lord offered the bread and the cup, mingled with Wine, but our Aduersaries hold that in the Masse the Priest offereth neither bread nor wine.

Calix qui in commemorationem eius offertur mixtus vino offeratur.

Nam cum dicat Christus, ego sum vitis vera, sanguis Christi non aqua est vtique sed vinum.

Vinũ quo Christi sanguis ostenditur.

Pursuing his matter, *we finde* (saith hee) *That the cup which the Lord offered, was mingled, and that which he called his bloud, was Wine.* Can wee desire words more plaine? A little after, he reprehendeth them *which put nothing but water in the cup,* not for that it hindered transubstantiation, but for that, *Aqua sola non potest sanguinem Christi exprimere,* water onely cannot expresse the bloud of Christ.

Inuenimus calicẽ mixtum fuisse, quem Dominus obtulit, & vinum fuisse quod sanguinem suum dixit.

And to leaue no doubt of his opinion, hee sheweth to what purpose wine and water in the cup serue, *that is* (saith hee) *that by water the people may be vnderstood, and by wine the bloud of Christ may be represented, but when in the cup the water is mixed with wine, the people are ioyned with Christ.* This good Doctor thought the water in the cup to be the people, and the wine the bloud of our Lord, and that mingling water with wine, is the vniting of the people with Christ, therefore hee addeth: *If any one offer wine onely, the bloud of Christ*

Videmus in aqua populum intelligi, in vino ostendi sanguinẽ Christi. Quando autem in calice vino aqua miscetur, Christo populus adunatur. Si vinum tantum quis offerat, sanguis Christi

incipit esse sine nobis, si vero aqua sit sola plebs incipit esse sine Christo.

beginneth to be without vs, but if water be alone, the people beginne to be without Christ. If this good Doctor had beleeued this conuersion of wine, into the bloud of Christ, it would follow that hee had beleeued the conuersion of the water into the people, since he saith, the one is ioyned with the other in the cup. This vnion is spirituall and sacramentall, and such as the vnion is, such also is the presence, as well of Christ, as also of the people in the cup. As saith the tract of the Lords Supper attributed to the same man. *That this coniunction doth not ioyne the substances, but vniteth the affections, and allyeth the wils.* The same man, in steade of saying, the bread is conuerted into the flesh of Christ, saith the contrary. *That this bread is conuerted into our flesh, and our bloud, and serueth for our life, and the encreasing of our bodies. Therefore the infirmitie of our faith, ayded by an accustomed effect of things is taught, by a sensible argument, that in these visible Sacraments there is an efficacie to life eternall, and that we are vnited to Christ, by a spirituall and not a corporall transition.*

Nostra & ipsius coniunctio, nec miscet personas, nec vnit substantias, sed affectus consociat, & confœderat voluntates. Panis iste communis in carnem & sanguinem mutatus procurat vitam & incrementum corporib. ideóque ex consueto rerum effectu, fidei nostræ adiuta infirmitas, sensibili argumento edocta est visibilibus sacramentis inesse vitæ æternæ effectum, & non tàm corporali quam spirituali trãsitione Christo nos vniri.

Our aduersaries produce a passage out of the same booke, which saith, *that this bread is changed, not in shape, but in nature, and by the omnipotencie of God is made flesh.* But a change of Nature is not euer a change of substance; A wicked man changeth his Nature when hee becommeth a good man: And moneyes change their Nature, when being prouided for one end, they are employed to another vse: but here is no transubstantiation in all this. The principall is, this booke is a bastard, as also all those Tracts, *de Cardinalibus operibus*, whereof this is one; in the beginning whereof there is a Prologue, where the Author saith, he suppressed his name; whereby it is euident, that the Author of this Tract was vnknowne: Besides the Barbarisme of the stile witnesseth it is new; where it is said, *Distributus non demembratur, incorporatus iniuriatur. Priscian* had not there his Proctour-generall: and this smels too much of some Couent, to be attributed to S. *Cyprian*, whose eloquence S. *Augustine* admireth so much in his

his 4. booke, *de Doctri. Christia. Cap.* 14. and 21. In the meane time the Author hath deliuered his opinion in cleare tearmes, saying in the end of the tract of Vnction, *that our Lord, at the Table where he made his last feast with his Apostles, gaue with his owne hands bread and wine, but he gaue his body on the Crosse to be wounded with the hands of Souldiers.* Hee addeth, *that the trueth was imprinted in the hearts of the Apostles, that they might declare to people, how the bread and the wine are the flesh and blond of Christ:* which is the very proposition which our aduersaries so much reiect, *to wit, that the bread is Christes body*, saying, that the bread is not his body, but that it becommeth his body, and ceaseth to be bread. A little after, he declares how the bread is his body; *It is* (saith he) *because diuers names and species are brought into one and the same Essence, and that the things signifying and signified, are called by the same names.*

Dedit Dominus noster in mensa in qua vltimum cum Apostolis participauit conuiuium propriis manibus panem & vinum, in cruce verò manibus militum corpus tradidit vulnerandum.

Quomodo diuersa nomina vel species ad vnam reducerentur essentiam, & significantia & significata eisdem vocabulis censerentur.

Eusebius, in his booke *de Demonstratione Euangelica. Cap.* 3. *Our Sauiour and Lord first, and after him all the Priests which haue succeeded him, in all Nations, celebrating the sacred spirituall seruice according to the Ecclesiasticall ordinances, signifie to vs by the bread, and wine, the misteries of his body and bloud.*

φῶτος μὲν οὖτος ἡμῶν καὶ κύριος ἱερεῖς ἱστησι τοὺς ἐξ αὐτοῦ πάντας· οἱ δὲ κατὰ πάντα τὸν ἴδιον καὶ πνευματικὸν θεσμὸν τελοῦντες καὶ τὰς ἐκκλησιαστικὰς διοικήσεις ἱερουργοῦντες ἄρτῳ καὶ οἴνῳ τὴν τοῦ σώματος αὐτοῦ καὶ τοῦ σωτηρίου αἵματος αἰνίττονται τὰ μυστήρια.

The same, in the eight booke of the same worke, *cap.* 1. about the end, speaking of the bread and wine in the Eucharist. *Againe hee himselfe gaue to his Disciples, the signes of his diuine dispensation, commanding to celebrate the Figure of his owne proper body. For since he now no more receiued the sacrifices of blond, nor the killing of diuers beasts, ordained by* Moses, *hee hath taught how to be serued with bread, for a signe of his bodie.* Is it credible, that *Eusebius* hauing so many times beaten vpon it, that we receiue the signe of Christs body, and that we celebrate the Figure of it, hath omitted that which is the principall in our Aduersaries account, *to wit*, that wee eate it not onely in a signe and figure, but also really, and receiue his flesh with our mouth. Obserue also that hee saith, that we in stead of the olde sacrifices content our selues with bread, for

d τὰ σύμβολα τῆς ἐν θεῷ οἰκονομίας τοῖς ἑαυτοῦ παραδιδοὺς μαθηταῖς, τὴν εἰκόνα τοῦ ἰδίου σώματος ποιεῖσθαι παρεκελεύσατο, &c.

a signe of his bodie. It is bread then euen when the action is performed, which is in steade of the olde sacrifices. The same man in the second chapter, neere the ende: *In the night in which hee was betrayed, hee gaue his Disciples* τὰ σύμβολα, *the signes of the words of the New Testament hidden in him*: Heere this word *Symbole*, signifieth clearely, *a signe or figure*, since hee calleth the bread and wine a Symbole of the words of the Gospell.

Among Saint *Ambrose* his workes, there are sixe bookes of the Sacrament, which sauour not of Saint *Ambrose* his veine: from the first Chapter a man may perceiue a perplext stile, and an hardned past vnderstanding: yet in these very bookes, the truth hath some sauour. *Lib.* 4. *cap.* 5. he saith that in his time the Church prayed to GOD in the Eucharist thus: *Make this oblation to be receiued of vs, as reasonable and acceptable, which is the figure of the Lords body and bloud.* In these bookes hee carefully inculcateth, that the bread is made the body of Christ, by the power of God: but hee holdes notwithstanding, that it remaines still bread. For *cap.* 9. of the booke concerning them which are first admitted to the sacramentall Misteries, speaking of the miracles of the Prophets, that changed the nature of things, and comparing with them that which is done in the Eucharist, as a matter of no lesse worth, hee saith, *That it is as great a matter to adde new things, to things, as to change their nature.* As acknowledging that the bread hath receiued something a new, without loosing the Nature of bread. And yet more plainely, *lib.* 4. *cap.* 4. *If there be such efficacie in the word of our Lord Iesus, to cause things which were not to beginne to be, how much more might his power procure things to be what they are, and yet be changed into other.* And hee hath reason, for a bit of Waxe becommeth the Kings seale of Armes, and yet ceaseth not to be waxe, how much more could God make the same? Our Aduersaries haue wickedly falsified this Text in their latter editions, but the ancient haue it thus. And *Lombard* in his 10. *Diffinct. lib.* 4. in the letter D. alleadgeth

Non minus est nouas res rebus dare, quam mutare naturas?

Si tanta vis est in sermone Domini vt incipiant esse quæ non erãt, quanto magis operatorius est, vt sint quæ erant, & in aliud commutentur?

alleadgeth this passage thus. *Thomas* also in his third *part. Quest.* 78. *Article* 4. alleadgeth it in the same words, for at that time they were not aduised to falsifie this passage. And to the end wee should not doubt that Saint *Ambrose* vnderstood it still to be bread, when it was also the bodie of Christ, hee asketh himselfe: *how can that which is bread, be the body of Christ*, he saith [*is*] not [*was*] hee answereth thus: by *Consecration*: he doth not say, *by transubstantiation*, he saith truely, and we with him, *that this bread is not that which nature made it to be, and that it is changed into a thing that was not*: for the nature of bread did not make it to be the Sacrament of the bodie of Christ, as the nature of the Waxe, did not make it to be the seale of the King: so is the bread changed into that it was not, namely, the Sacrament of the bodie of Christ; as the Waxe is changed into the seale of Armes of the King, which it was not: but this change is without transubstantiation. And it is in the same sense, that hee saith, *lib.* 4. *cap.* 4. That the bread is made the bodie of Christ, but by a sacramentall change, without transubstantiation. And yet it is not *Ambrose* that speakes so, but one that obiects it by way of doubt, which hee assoyleth, saying: That that which is bread, is the bodie of Christ, by consecration. And for proofe to strengthen his answere hee brings many effects of Gods almightinesse, wherein there is no transubstantiation. That GOD created the world. That IESVS CHRIST was conceiued by the holy Ghost: that *Moses* diuided the Sea, and sweetened the bitter waters; and made water issue out of the Rocke. That *Elizeus* made *Iron* swimme, and all this without transubstantiation.

Quomodo potest qui panis est esse corpus Christi? Consecratione.

Vbi accesserit consecratio de pane fit corpus Christi.

Lib. 5. *De Sacram. cap.* 4. speaking of CHRIST IESVS, *It is not the bread that goes into our bodies, but it is the bread of eternall life, that sustaineth the substance of our soule*: where plainely hee denies that our Lords bodie goes into our mouthes, throates, or stomackes.

**Non iste panis est qui vadit in corpus, sed ille panis vitæ æternæ qui animæ nostræ substantiam fulcit.*

In edendo & potando, carnem eius & sanguinẽ quæ pro nobis oblata sunt significamus.

The same man, vpon the first to the *Corinth. Cap.* 11. *For that we are deliuered by his death, we remembring this in our eating and drinking, doe signifie his flesh and his bloud which was offered for vs.* Our aduersaries say, that we eate our Lords flesh: If that be so, S. *Ambrose* must needes haue beene out of his wits, and would haue said, that in eating his flesh, we signifie his flesh.

Ante benedic. alia species nominatur, post consecrationem corpus Christi significatur.

In the 9. *Chap.* of the booke of *Introductions* to the Sacraments. *Before the blessing of the heauenly words one kinde is named, after consecration the body of Christ is signified*; as also in the fourth booke of *Sacraments, cap.* 4 he saith, *We drinke the resemblance of his pretious bloud:* and to the end no starting hole be here to be found: He sheweth vs how wee shall drinke the resemblance of Christes bloud, that is, as in Baptisme: *Thou hast* (saith he) *the resemblance of his death, so also thou drinkest the resemblance of his pretious bloud, to the end we should haue no horrour of his bloud, and yet it might worke the price of our redemption.*

Sicut enim mortis similitudinem sumpsisti, ita etiã similitudinem præciosi sanguinis bibis, &c.

But in Baptisme we doe receaue the death of Christ, but sacramentally, and by faith: so in the supper we receaue the bloud, otherwise his example of Baptisme brought in by S. *Ambrose* were fond.

Gaudentius in his second *Tract* vpon *Exodus*, saith, that *Vini specie sanguis Christi exprimitur, The bloud of Christ is expressed by the species of wine*: for then they did not vse the word species but in the singular number, for that by species they vnderstood substance: And indeede he saith there, *In this bread is receiued the figure of the body of Christ.* He saith, that we receaue bread, and that this bread is the figure of Christes body.

Rationabiliter in eo figura accipitur corporis Christi.

Iam verò Paschatis participes erimus, nunc quidem adhuc in figura licèt magis perspicua quam in lege veteris legale enĩ Pascha (nec enim dicere

Gregorie Nazianzen, in his second Oration of the Passeouer: *We now partake of the Passeouer, though in a figure, yet much clearer then that of the olde Law, for the Paschall of the Law* (I am not afraid to say) *it is a figure, darker then a figure.* Where are they that crie out against vs, when we say that the Passeouer is not a figure of the Supper, to speake properly, but that the one and the other are a figure of the death of Christ. They tell mee S. *Gregorie*

speakes

ſpeakes of the feaſt, and not of the Sacrament, which appeares to be falſe by theſe words: *Wee ſhall partake of the Paſſeouer.* For we partake not of the day, but of the Sacrament: and a little after, *The Sonne of God ſhall drinke it new in his Fathers Kingdome.* And a little after, *what this drinke is, and what this Communion,* we muſt now learne: which words ſhew that he ſpeakes of Communion in Sacrament, and not of Eaſter day.

verebor) figuræ figura erat obſcurior.

Coeff. pag. 772. Nouum filius Dei nobiſcum in regno patris bibiturus eſt.

Ephrem was loſt, but the Popes Librarie, reſtored him a while ſince, ſuch as hath pleaſed the Maiſter Purgers: but there is to be found this ſentence, in the Tract againſt the ſearchers out of the nature of the Sonne of GOD, *Marke carefully how taking into his hands bread, he bleſſed it, and brake it for a figure of his body without ſpot, and bleſſed the Cup, for a figure of his pretious bloud.* That which he addes, that we eate his body, is meant, of ſpirituall eating, or of ſacramentall, which he had expounded a little before.

Quænam autem ſit iſta potio atque perceptio diſcere noſtrum eſt. Inſpice diligenter quomodo ſumens in manibus panem benedicit ac frägit in figuram immaculati corporis ſui, calicémque in figuram pretioſi ſanguinis ſui benedicit.

Saint *Ierome* tolde vs before in the 11. and 18. Chapters, how the fleſh of Chriſt could be eaten, and that it was in heauen, that it could be truely eaten, and the Cup truely taken. The ſame vpon the firſt to the *Corinth. Cap. 11. Chriſt tooke bread, and hauing bleſſed it, before he ſhould ſuffer, he left vs his laſt commemoration or memoriall, Euen as a man going a iourney ſhould leaue ſome gage to one whom hee loued, to remember his benefites by:* but all men know, a man in ſuch a caſe doth not leaue himſelfe, but ſome gage to ſupply his abſence.

Vltimam nobis commemorationẽ ſiue memoriam reliquit. Quemadmodum ſi quis peregrè proficiſcens aliquod pignus ei quem diligit relinquat, &c.

The ſame Father vpon *Leuiticus. It is permitted to eate this Hoſt, which was admirably made, in the commemoration of Chriſt: but it is not permitted to eate that which he offered on the Altar of the Croſſe. Ierome* then beleeued, that the body of Chriſt which was offered on the Croſſe, is not eaten with the Euchariſt really. Accord this with the Romiſh Church. For hee ſaith not, that we are not permitted to eate the fleſh of Chriſt vnder this or that forme, but he ſaith ſimply, that we are not permitted to eate it: which is more (he ſaith) that the oblation which is made

De hac hoſtia quæ in Chriſti commemoratione mirabiliter fit edere licet, de illa verò quam Chriſtus in ara crucis obtulit ſecundum ſe nulli edere licet.

made in the Sacrament, is not the oblation that was offered on the Crosse.

Against *Iouinian, lib.* 20. *Cap.* 4. *Christus in tipo sanguinis suæ, non obtulit aquam, sed vinum: Christ did not offer water but wine for a type of his blood.* First, therefore it was wine euen then when he offered it. Secondly, and indeede as by this word water, he meanes very water in substance; so by this word wine, he meanes very wine in substance, and not in appearance onely. Thirdly, to be short, he saith, that this wine is the figure of his bloud: it is not then his bloud.

[a] τὸ θυσιαστήριον τὸ ἐμὸν τὸ ἐμῷ φαίνεσθαι αἵματι, τί ἐστιν ἑτέρωθι διεξιέναι.

Chrysostome, ardent in his amplifications, is full of excesse of words, to draw the people to a reuerence of this Sacrament. *Homily* 24. in 1. *Cor.* [a] *Thou makest my Altar red with my bloud:* what is more horrible? Homil. 61. ad Pop. Antioch. [b] *The Lord doth not onely make himselfe to be seene of them that desire it, but also to be handled and eaten, that they set their teeth in his flesh, and crush him with embracing.* And Homily *de Euchar. in Dedicat.* [c] *You that come neere, thinke not that you receiue a Diuine body of a man, but that you receiue, from the Seraphins themselues, fire in Pinsers*: and a little after, *The spirituall fire runnes downe from the holy Table.* The like he saith, *Homil.* 45. in *Ioan.* [d] *That we are knod and bakt with him, and that wee set our teeth in his flesh*; yea, *Homil.* 24. in 1. *Cor.* He goes so farre, as to say, that Christes bones are broken in the Eucharist, and that he suffereth that which he suffered not vpon the Crosse. [e] All these are words of excesse, and allegoricall, which being taken in the litterall sence, would be absured euen in our aduersaries iudgement, who doe not thinke that they set their teeth in our Lords flesh, nor embrace Christ, nor receiue fire with Pinsers nor that bloud runnes downe from the Altar, nor that Christ suffereth in the Eucharist, nor that his bones are broken. These are Hiperbolicall speeches, to lift vp the heart of the Auditor: like to that in the booke *De cæna Domini*, attributed to *Cyprian*; *We hold fast on the Crosse, we sucke his bloud, we lap our tongue in his wounds, and are all red therewith*

[b] *Non tantum se præbens cupientibus videndum, sed & palpandũ & comedendum & carni dentes infigere & coimplicari.*

[c] *Accedentes ne putetis quod accipiatis diuinum corpus ex homine, sed ex ipsis Seraphim forcipe ignem vos accipere. Ignis ex sacra mensa defluit.*

[d] ἀνίσχυρα τὰ σῶμα φαγεῖν καὶ ἐμπῆξαι τοὺς ὀδόντας.

[e] *Os eius non confringetur, sed quod in cruce passus non est, id in oblatione patitur & propter te tangi permittit.*

with within and without: And that of S. *Ambrose*, [a] *The bread which was moulded, by the hand of the holy Ghost, in the wombe of the Virgin, and bak't in the Ouen of the Crosse by the fire of his Passion.* And in S. *Luc. lib. 5. cap. 5.* [b] *We haue seene and beheld with our eyes, and haue thrust our fingers into the holes of the nailes.* And in the same place; [c] *Thou dippest thy flesh in the bloud of Christ, if thou wash away thy sinnes, and wipe away thy wickednesse.* So heard we S. *Ierome* speake a little, before in *Psalme* 147. saying, *that the bloud of Christ is powred into our eares.* And who will meruaile if these worthie personages, enflamed with the same heate of zeale, say sometimes, that wee eate the flesh of Christ, and receiue his body? And if our aduersaries can bring fit expositions of all these tearmes, which say, wee see and embrace him, and set our teeth in his flesh, that we hold fast his crosse, that we are all red with his bloud: why may not wee to, bring the same exposition of that which they adde in the same places, saying, that wee eate and handle his flesh?

[a] *De Conse. Can. Omnia. Panem qui manu Sp. sancti formatus est in vtero virginis & coctus igne passionis in ara crucis.*

[b] *Vidimus eum & oculis nostris perspeximus & in vestigia clauorum eius digitos nostros inseruimus.*

[c] *Tingis carnem tuam in Christi sanguine si vitia diluas, peccata detergas.*

The hotest in such excessiue amplifications was *Chrisostome*, as [d] *Bellarmine* also confesseth: for being desirous to redresse the contempt of this Sacrament, whereof he complaineth euery where, hee makes the streame of his discourse to swell and runne ouer, letting quite loose the reines to his eloquence: but out of these fits, hee speakes as others doe, and ioyneth himselfe to all antiquitie. *Hom.* 83. in *Math.* [e] *If Christ be not dead, whereof is this sacrifice a signe and token? Thou seest how carefull hee was to prouide that we might alwaies remember that he died for vs.* Againe there, *When our Lord gaue the Sacrament, he gaue Wine.* And *Hom.* 11. in *Heb.* [f] *Doe we not offer euerie day? wee offer indeede, but by keeping a memory of his death. This sacrifice is a sample of that.* Who euer heard of CHRIST, offering CHRIST, in remembrance of Christ, or of his death? Of making really a sacrifice of Christ, in remembrance of Christs sacrifice. *Hom.* 24. in 1 *Cor.* He demaunds, *what is this bread?* He answeres, *the bodie of Christ.* But least any should imagine some change

[d] *Lib. de Miss. 2. cap. 10. §. Ad illud.*

[e] *Si mortuus Christus non est, cuius symbolum ac signum hoc sacrificium est? Vides quantum ei studium fuerit, vt semper memoriæ teneamus pro nobis ipsum mortuum fuisse.*

Quando hoc mysterium tradidit: vinum tradidit.

[f] *Nonne per singulos dies offerimus? offerimus quidem sed recordationem faciuntes mortis eius.*

Hoc sacrificium exemplar est illius.

πῶς γένοιντο οἱ μεταλαμβάνοντες, σῶμα Χριστοῦ,

of substance, hee addeth: *And what are they made which partake thereof?* He answeres, *The bodie of Christ.* There also he saith: *That we must mount on high, like Eagles, if we will come neere to that bodie.* The same Father, in the vnperfect worke vpon *Mathew, hom.* 11. *If it be so dangerous a thing to transferre to priuate vses those sanctified Vessels, in which the true body of Christ was not, but the Misterie of his body, how much more the vessels of our bodies, which God hath prepared for his habitation?* They tell vs these bookes are corrupted, and that the Arians haue filled them with many errours: and therefore our Aduersaries haue vnworthily corrected this booke, and vnder coulour of purging it from Arianisme, haue also taken out that which made for the truth, and this text with others. For in the edition of Paris, by *Odet Petit*, in Saint Iames streete, at the golden Flower-deluce, *Anno* 1557. the inscription saith freely, that those bookes were, in this edition, purged from the filthinesse of the Arians. But why did they race this passage, since it is not found that the Orthodoxes euer charged the Arians with an error in the reall presence. Since when, hath the defence of the truth in the Supper been Arianisme? Without doubt if *Arius* himselfe had made this booke, they should haue left it such as it was. Who approues him that printed *Tertullian*, or *Irœneus*, purged from errours, making them speake otherwise then indeede they did?

Si ergo hæc vasa sanctificata ad priuatos vsus transferre sic periculosum est, in quibus non verum corpus Christi, sed mysterium corporis Christi continetur, quanto magis vasa corporis nostri? &c.

Many witnesses, worthy of credit, alleadge an Epistle of his, written to *Cæsarius* a Monke, in the time of his banishment, which saith thus: *Before the bread be sanctified we call it bread: but when the Grace of God hath sanctified it, by the Priest, it is surely freed from the name of bread, and is thought worthy to be called the bodie of our Lord, though the nature of bread remaine in it.* This Text being so direct, it is no maruell though our Aduersaries haue taken away this Epistle, in most of their Editions. *Gregorie* of *Valence*, a Iesuite, *lib. de transub.* admits of this passage, but saith it is not *Iohn Chrysostomes*, but *Iohns* of Constantinople. But *Chrysostome* was Bishop of Constantinople.

Antequam sanctificetur panis, panem nominamus, diuina autem illum sanctificante gratia mediante sacerdote, liberatus quidem est ab appellatione panis, dignus autem habitus est dominici corporis appellatione, etsi natura panis in eo permansit.

Other

Other say, that the holy vessels, whereof there is speech heere, are not the vessels which they vsed in the holy Supper, but the vessels of *Solamons* Temple, prophaned by *Baltasar*. Indeede, a little before, there was speech of *Beltasars* defiling of the holy Vessels, but from this example, he drawes a generall rule, for the holy vessels, which we vse at this day: for hee saith in the present tense: *These hallowed vessels wherein the bodie of Christ is not*: he saith *is not*, and not, *was not*.

* *Num hominis comestionem nostrum hoc Sacramentum pronuntias? & irreligiose ad crassas cogitationes vrges eorum qui crediderunt mentem? & attentas humanis cogitationibus tractare quæ sola pura & exquisita fide sumuntur?*

Cyril of Alexandria, in his Epistle to *Enoptius*. * *Doest thou affirme our Sacrament to be to eate a man? and doest thou vrge the spirits of beleeuers to such grosse thoughts, and doest thou enterprize to handle with thy humane thoughts, that which is to be had with pure and exquisite Faith?*

Macarius the Egyptian, in his 27. *hom. In the Church bread and Wine is offered, being the figure of his flesh and of his bloud, and they which participate this bread which is visible, doe spiritually eate the flesh of our Lord.* He saith it is bread and wine, and that not before consecration, but when it is offered and eaten. Hee saith the bread which we partake, is a figure of the Lords flesh, then it is not his flesh; and saith, this flesh is eaten spiritually, not carnally.

εν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος ἀντίτυπος τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος, καὶ οἱ μεταλαμβάνοντες τὸν φανερὸν ἄρτον πνευματικῶς τὴν σάρκα κυρίου ἐσθίουσιν

Vigilius, against *Eutyches*, *lib.* 4. speaking of Christs flesh, *this flesh when it was on earth, was not in heauen: and now that it is in heauen, it is not vpon earth.*

Caro quando in terra fuit non erat in cælo & nunc quia in cælo est, non est vtiq; in terra.

But least our Aduersaries according to their custome should patch a tayle vnto it, saying that *Vigilius* meant that our Lords flesh was not on earth visibly, it seemes that this Doctor meant, expretely, to preuent this shift. For when he said, that our Lords flesh being on earth, was not in heauen, hee meant that it was not in heauen, in any fashion, either visibly, or inuisibly: so when in the next clause following, hee saith, that now his flesh is in heauen, it is not on earth, it must needes be that he meanes so too, that it is there neither visibly, nor inuisibly; to be short, in no fashion. And indeede if our Aduersaries glosse should be receiued, the Heretique against whom *Vigilius* speakes, might also reply, that whilst

his flesh was visibly on earth, it was inuisible in heauen.

Dedit corporis sui imaginem, vel effigiem, aut typum.

Procopius Gazæus, vpon Genesis, *cap.* 49. *There is now giuen an Image, a Figure, or a Type, of his body, receiuing no more the bloudy sacrifices of the Lawe*: hee inculcateth it thrise, to be the better vnderstood.

To these passages so expresse, and other like these, our Aduersaries bring answeres that are grosely subtile, and where errour and mockerie are ioyned together. If the Fathers say, that the wicked eate not the body of our Lord, these Doctors answere, that by our Lords body we must vnderstand the Church. If the Fathers say that wee eate not the Lords body, these Doctors answere, that wee must vnderstand there, that we eate it not bit by bit. If the Fathers say that the substance of bread remayneth after consecration, these Doctors answere, that by substance we must vnderstand accidents. If the Fathers say that the matter of bread goes into the draught, these fellowes wil haue vs vnderstand, by the matter, the roundnesse, and coulours, which are without matter. If the Fathers say that these words, *This is my body*, signifie, *this is the figure of my body*, these Doctors say, *that by this is my bodie*, that is to say, *the figure of my bodie*, wee must vnderstand, *this bread was sometime the figure of my body*. If the Fathers say that Iesus Christ gaue the bread the priuiledge to be the figure of his bodie, they haue no other answere, but that all the copies are corrupted. If the Fathers say, that the body of Christ is absent, and is no more vpon earth, these fellowes make their glosse and say, wee must vnderstand them, that hee is no longer present visibly. If the Fathers say that Christ in these words, *This is my bodie*, called the signes by the name of his bodie: these Maisters answere, that the signes are together with the thing, or that Christ is both the signe & the figure of himselfe. If the Fathers say that it is bread wee eate, they say that it is called bread, because it was so before consecration, though it be not so any longer. If the Fathers say, that that which is offered is the figure of Christs body, they

say

say, by figure, that we must vnderstand the accidents, or species, which yet are not offered. If they see themselues ouerthrowne, they flatly say, that *Theodoret*, or *Tertullian*, or *Origen*, were Heretiques, or that the Fathers speake obscurely, for feare of reuealing the Misteries. Thus are the Fathers handled by these Doctors, which call them to racke them, and to wrest their words and meaning. They handle the ancient Doctors, as they of China deale with the Diuel, when they haue called vpon him, if he doe not as they would haue him, they trample his Image vnder their feete. They will haue the Fathers to be Interpreters of the Scriptures, with condition that they will be the interpreters of the Fathers. But the reader that is not resolued to continue in ignorance, and hath reserued to himselfe any libertie of iudgement, will easily breake these Spiders webbes, and scatter these cloudes of subtiltie, through which the lye appeareth very cleare.

Wee giue but a fewe passages among a great multitude, as shreds by which the whole piece may be iudged of; contenting our selues with the Authors of the first foure ages, after the death of our Lord, as well to shunne prolixitie, as for that these foure ages onely bring allegations of authoritie, and yet we haue shewed in our fourth Chapter, that transubstantiation got not in to be an article of any Councill, vntill 1100. after Christ. And the great Doctor *Scotus* hath confessed, it was no article of faith, till the Councill of Lateran, *Anno* 1215. Which is more, *Anno* 1438. the Greeke Churches being horribly oppressed with the power of the Turke, *Iohn Paleologus*, Emperour of the Greekes, came himselfe into Italy, with *Ioseph*, *Patriarch* of Constantinople; the purpose of his iourney was to obtaine succour of the Christian Princes: to obtaine which, it was thought good to celebrate a Councill first at Ferara, and after at Florence, to accord the differences betweene the Greekes and Latine Churches. At the entrie, in stead of speaking of Religion, they disputed about precedencies: And the Greeke Emperor, though

Read the counsells of Ferara and Florence.

That is found in the, 2. treatice of Purgatorie which is amongst the opuscules of Nilus, printed at Leiden, 1596. pa. 100. & 101.

his flesh was visibly on earth, it was inuisible in heauen.

Dedit corporis sui imaginem, vel effigiem, aut typum.

Procopius Gazæus, vpon Genesis, *cap. 49. There is now giuen an Image, a Figure, or a Type, of his body, receiuing no more the bloudy sacrifices of the Lawe*: hee inculcateth it thrise, to be the better vnderstood.

To these passages so expresse, and other like these, our Aduersaries bring answeres that are grosely subtile, and where errour and mockerie are ioyned together. If the Fathers say, that the wicked eate not the body of our Lord, these Doctors answere, that by our Lords body we must vnderstand the Church. If the Fathers say that wee eate not the Lords body, these Doctors answere, that wee must vnderstand there, that we eate it not bit by bit. If the Fathers say that the substance of bread remayneth after consecration, these Doctors answere, that by substance we must vnderstand accidents. If the Fathers say that the matter of bread goes into the draught, these fellowes wil haue vs vnderstand, by the matter, the roundnesse, and coulours, which are without matter. If the Fathers say that these words, *This is my body*, signifie, *this is the figure of my body*, these Doctors say, *that by this is my bodie*, that is to say, *the figure of my bodie*, wee must vnderstand, *this bread was sometime the figure of my body*. If the Fathers say that Iesus Christ gaue the bread the priuiledge to be the figure of his bodie, they haue no other answere, but that all the copies are corrupted. If the Fathers say, that the body of Christ is absent, and is no more vpon earth, these fellowes make their glosse and say, wee must vnderstand them, that hee is no longer present visibly. If the Fathers say that Christ in these words, *This is my bodie*, called the signes by the name of his bodie: these Maisters answere, that the signes are together with the thing, or that Christ is both the signe, & the figure of himselfe. If the Fathers say that it is bread wee eate, they say that it is called bread, because it was so before consecration, though it be not so any longer. If the Fathers say, that that which is offered is the figure of Christs body, they

say

say, by figure, that we must vnderstand the accidents, or species, which yet are not offered. If they see themselues ouerthrowne, they flatly say, that *Theodoret*, or *Tertullian*, or *Origen*, were Heretiques, or that the Fathers speake obscurely, for feare of reuealing the Misteries. Thus are the Fathers handled by these Doctors, which call them to racke them, and to wrest their words and meaning. They handle the ancient Doctors, as they of China deale with the Diuel, when they haue called vpon him, if he doe not as they would haue him, they trample his Image vnder their feete. They will haue the Fathers to be Interpreters of the Scriptures, with condition that they will be the interpreters of the Fathers. But the reader that is not resolued to continue in ignorance, and hath reserued to himselfe any libertie of iudgement, will easily breake these Spiders webbes, and scatter these cloudes of subtiltie, through which the lye appeareth very cleare.

Wee giue but a fewe passages among a great multitude, as shreds by which the whole piece may be iudged of; contenting our selues with the Authors of the first foure ages, after the death of our Lord, as well to shunne prolixitie, as for that these foure ages onely bring allegations of authoritie, and yet we haue shewed in our fourth Chapter, that transubstantiation got not in to be an article of any Councill, vntill 1100. after Christ. And the great Doctor *Scotus* hath confessed, it was no article of faith, till the Councill of Lateran, *Anno* 1215. Which is more, *Anno* 1438. the Greeke Churches being horribly oppressed with the power of the Turke, *Iohn Paleologus*, Emperour of the Greekes, came himselfe into Italy, with *Ioseph*, *Patriarch* of Constantinople; the purpose of his iourney was to obtaine succour of the Christian Princes: to obtaine which, it was thought good to celebrate a Councill first at Ferara, and after at Florence, to accord the differences betweene the Greekes and Latine Churches. At the entrie, in stead of speaking of Religion, they disputed about precedencies: And the Greeke Emperor, though

Read the councills of Ferara and Florence.

That is found in the, 2. treatice of Purgatorie which is amongst the opuscules of Nilus, printed at Leiden, 1596. pa. 100. & 101.

though miserable and wretched, would not giue place to *Eugenius* 4. the Pope. In the end, there was found a meanes to bring them face to face, so they came to the controuersies. The Greeke Bishops in the end passed vnder condemnation about the point of the procession of the holy Ghost, the Emperour pressing them to accord. In the last Session, *Anno* 1439. there was speech of Purgatorie, of the Popes Primacie, of bread without leauen, of transubstantiation, the Pope pressed them to submit themselues in these points to the Church of Rome: wherby it appeareth, that the Grecian Churches, greater then the Romaine, reiected, at that time, transubstantiation. And indeede this question was not dispatched, the Greeke Bishops alleadging, that it was beyond their power, for they had no commission to treat of those matters; though for the rest, to gratifie the Pope, they accorded, so farre to his pretences, as to acknowledge he might adde to the symbole; but all this was but a Comedie; for the Deputies were disauowed: for the Greeke Churches, for all this, are not submitted to the Pope, nor haue changed their beliefe since this Councill. And for proofe, *Mathias de Michou* in his Sarmatian Historie, saith, that *Isederus*, Metropolitane of Kyorie in Russia, was one of the Deputies of the Greeke Church, who after his returne from the Councill of Florence, was depriued and put to death, because hee had submitted himselfe to the Church of Rome, and endeuoured to perswade the Russian Greekes that were of the Religion, thereto. And therefore also no succour was sent them: but *Anno* 1452. Constantinople was besieged by *Mahomet* the Turke, and taken the yeare following, whereof followed the totall destruction of the Empire, and Greeke Churches. Thus the ambition which prouoked the Prelates of the Church of Rome to assume the making of God, did also stirre them vp to abandon and expose, for a pray, the Churches which would not consent vnto them.

Lib. 2. de Sarmatia Europea. cap. 1.

That

That the passages which our aduersaries produce out of the Fathers, are either false, or feeble, or maymed.

OVr aduersaries produce, on their part, many Texts of the Fathers, but hammered a new vpon the Anuile of auarice, and forged by certaine spirits fit to make dead men speake; attributing to them late workes, composed long after their death: to whom are ioyned the Purgers and corrupters of the Fathers, which haue disguised them fearefully. We haue before in the precedent Chapters, and in this last, produced many passages corrupted, and in it conuinced them of false dealing; these examples are sufficient to make all the rest suspitious: for what meanes is there to conuince all their falshood, since in the renewing of learning, some hundred yeares since, wee haue receiued all the Manuscripts of the Fathers, through their hands, taken out of Monasteries, written as the Monkes thought good, which copied them out.

I could heere bring infinite examples in all the controuersies, howbeit I am not skilfull in discerning false money, I will produce some examples in this question, besides these alreadie brought forth. They bring vs a passage out of an Epistle of *Ignatius*, written to them of Smyrna, put into *Theodoret*: for we haue an Epistle of *Ignatius* to the Smyrneans, wherein there is not one such word. They alleadge a booke of the passion of S. *Andrew*, made by his Disciples, which none of the ancients haue euer named or alleadged. One *Iohn* of Louaine, and *Lyppomanus*, Bishop of Methona, which liued in our age, are the first that euer produced them. They set before vs a booke *De cœna Domini*, barbarously written vnder the title of *Cyprian*; the Author thereof in the meane time professing in his Preface, to conceale his name. They alledge bastard Canons of Councils; as that of Nice, and Ephesus, which we haue alreadie discouered. They attribute to *Eusebius Emisenus*, a Sermon of the bodie of our Lord,

Eucharistias & oblationes non admittunt quòd non confiteantur Eucharistiam esse carnem Saluatoris.

Lord, in which notwithstanding the Pelagian heresie is spoken of, begun after the death of this *Eusebius*, to the end to giue some credit to some words which are in this Sermon, that they thinke (though falsly) may fauour transubstantiation. And now a dayes, the Iesuites of their owne authoritie, and without proofe, giue it another Title. They cite also in this cause the decretall Epistles of the first Bishops of Rome, of *Alex.* 1. and *Pius* 1. which are notoriously false, which appeares, not onely by the barbarous and Gothick stile, but also by some errours that are therein; so that *Bellarmine*, who in his second booke of the *Eucharist*, bringeth his proofes from them, yet other-where forgetting himselfe, saith, that there are some errours broach'd in these Epistles, which hee dare not affirme to be vndoubtedly true. And indeede Pope *Leo* 4. *Can. de Libellis, Dist.* 20. admits of no Decretals of any Bishop of Rome, before *Syluester* and *Syricius*. They alleadge vs also the constitutions of *Clemens*, written more then 300. yeares after him, for they were written vnder the Christian Emperours, as appeareth by the 24. *Chap.* of the sixt booke, where it is said, the Christians ruled the Iewes, and held them tributarie. And yet these bookes are ancient, and make nothing for our aduersaries. The bookes of the Hierarchie are not *Dionisius Areopagitas*; for neither *Eusebius*, nor *Ierome* in his Catalogue, speakes of them, and they describe the Churches of the Christians, when they had none. And if these bookes had beene written so soone after the Apostles, they had decided the differences of so many Heretiques denying the Trinitie. And S. *Augustine* would not haue confessed he had beene ignorant of the orders of the Angels, if hee had seene this booke: besides, it telles of Monkes, when as yet there was none, and there is no trace of it to be found, in *Iustin*, *Irenæus*, *Tertullian*, *Cyprian*, and *Origen*, full three hundred yeares after Christ. Hee speakes of Incense in the *Eucharist*, which was not vsed euen in *Arnobius* time, that is, two hundred and fiftie yeares after, as appeares by *Arnob. lib.* 7.

who

Hieroſme met cet Euſebius Emiſſenus en ſon Catalogue, comme plus ancien que lui.

Bell. lib. 2. de Rom. Pontifice, cap. 14. quamuis aliquos errores in eas irrepſiſſe non negauerim, nec indubitatas eſſe affirmare audeā.

Auguſt. Enchir. cap. 58. quid interſe diſtēt quatuor illa vocabula ſedes, dominationes, principatus poteſtates dicant qui poſſunt ego me ignorare confiteor.

who ſcoffes at it as an Heathen cuſtome. And this *Dionyſius* diſcouereth himſelfe in the end of the Eccleſiaſticall Hierarchie, ſaying, that hee had learned that which hee writ of his Maiſters, which had receiued it from an ancient tradition: but S. *Paul*, Maiſter to this *Denis*, knew the trueth of religion by reuelation, not by ancient tradition. The Cathechetical prayer of *Gregorie Niſſen*, alleadged euery hand-while by *Bellarmine*, & Sir *Coeffeteau*, is counterfait; and for proofe you ſhall finde hereſies therein. As *Chap.* 35. about the end, he ſaith, *Longis poſt ſæculis Deo puram conſeruandam naturam.* And there is ſpeech there, of one *Seuerus*, an Eutichian, head of the *Acephaloi*, of whom *Cedrenus* makes mention in the fifteenth yeare of *Iuſtinian*, that is to ſay, *Anno* 523. of Chriſt, more then 100. yeares after *Gregorie Niſſen*. The Catechiſmes attributed to *Cyrill* of Ieruſalem, which Sir *Coeffeteau* alledgeth ſo often, are doubtfull: for beſides the litle learning that is in them, *Geſnerus* in his bibliotheque, witneſſeth, that this booke is found in written hand, vnder the name of one *Iohn* of Ieruſalem: and *Gretzer* a Germaine Ieſuite, in a booke that hee made a while ſince, againſt mee, ſaith, that hee hath ſeene a written Copie, which aſcribes theſe Catechiſmes to one *Iohn* of Ieruſalem. *Harding*, the learnedeſt of the Engliſh Papiſts, in his Treatiſe of accidents without a ſubiect, *Sect.* 6. ſaith, that in his time, that is ſome fiftie yeares agoe, this booke was not to be found, but written and knowne to fewe learned men. And indeede, it is a booke newly ſprung vp, and vnknowne among the antients. It was an eaſie matter to put an olde Title to a new writing. And indeede, who would thinke that ſo worthie a perſon would vtter ſo notable a folly, as is found in the foure *Catecheſis*, where it is ſaid, that the wood of the Croſſe is ſo encreaſed, that all the earth almoſt is full of it? How chance none of the auncients of that time, nor before, noted a thing ſo remarkable? How chance none of the Apoſtles, nor their Diſciples, bethought themſelues to carrie euerie one of them a piece of the croſſe that would haue

Pag. 354.

τῦ ξύλε τῦ σταυρῦ πᾶσα λοιπὸν ἡ οἰκουμένη γέμει μαρτυρεῖ.

growne so in their hands? And in Fraunce, where there is such store of this wood, is there any man that euer knew any of it grow in a Cheſt? Who ſees not that theſe Catechiſmes were written when contentions touching the Images of Saints, and of the Croſſe, were in the heate, about the time of the Councill of Nice: in which time liued one *Iohn* of Ieruſalem, Author of the Schiſme, betwixt the Greeke and the Latine Churches? They alſo obiect in this matter certaine Liturgies moulded a new. As that of *Iames*, where theſe words are found ὁ μοσσιος and θεοτόκος, which were not brought into the Church by publique authoritie, before the Councill of Nice and Chalcedon, ſome 300. or 400. yeares after the Apoſtles: For although ſome particular men vſed them, yet were they neuer receiued by publique conſent before theſe Councils. Surely the Hereſies of *Arius* and *Neſtorius*, had neuer troubled the Church, if ſo excellent an Apoſtle had decided theſe differences. The ſame ſpeaketh of Monaſteries, which were not for 300. yeares after, and of Churches, then when there were none. Such is the Liturgie of S. *Marke*, which calleth himſelfe S. *Marke* the Martir; as if hee had written it after his death; which prayeth for the Pope, for the Patriarkes and Archbiſhops, names vnknowne then; which ſpeakes of the Councill of Nice and Epheſus, and nameth *Gregorie* the great, who liued 500. yeares after. Such is the Liturgie attributed to S. *Chryſoſtome*, in which, Pope *Nicholas*, borne aboue foure hundred yeares after *Chryſoſtome* is named, who alſo in this Liturgie is inuocated. It can ſcarſe be expreſſed, how the libertie to falſifie is mixed with ſenſeleſneſſe, and yet they giue vs theſe counterfaites for good coyne.

Vignier, Hiſtoire Eccleſ. An. 767.

Cum fideliter fateamur ante conſecrationẽ panem eſſe & vinum, quod natura formauit; poſt conſecrationem verò

The decree of the Church of Rome. *diſt. 2. de conſecr. Can. Nos autem*, alleadgeth a ſentence of Saint *Auguſtines*, gathered by *Proſper*, which ſaith thus; *wee freely confeſſe that it is Bread and Wine that nature hath made, but after conſecration it is indeede the fleſh and bloud of Chriſt, which the bleſsing hath conſecrated*: but there is neuer a word

word of this in the booke of Saint *Auguſtines* ſentences, gathered by *Proſper*. It pleaſed our Maiſters the Canoniſts to make him ſpeake ſo.

carnem Chriſti & ſanguinem quod benedictio conſecrauit.

There is a Canon in the ſame *diſt.* that beginnes *Vtrum ſub figura*, vnder the Title of Saint *Auguſtine*, which ſaith, that in the Sacrament, the fleſh of the Lord is powerfully created, by the conſecration of the holy Ghoſt, which is a place no where to be found in any booke of Saint *Auguſtine*.

Carnem conſecratione Sp. Sancti potentialiter creari.

There is a notable forgerie, *diſt.* 1. *De conſecr. Can. Omnes fideles.* For there report is made of a certaine ordinance of the Apoſtles, commanding that the faithfull which come in and heare the Scriptures, and continue not at Prayer, and at the holy Communion, till Maſſe be done, be cut off from the Church: which is the 9. *Can.* of the Apoſtles, wherein this clauſe [*till Maſſe be done*] is falſely added, and is not to be found in the Originall Greeke. But they would haue perſwaded vs that the Apoſtles ſung Maſſe. Many ſuch forgeries may be found in the decrees allowed by the Church of Rome, yea, of more authoritie with them then the holy Scripture. For it would aske a whole booke, if we would ſearch out the forgeries, with which particular mens bookes ſwarme, or goe farther then this matter of the Sacrament.

πάντας τοὺς εἰσιόντας πιστοὺς, καὶ τὰς ἁγίας γραφὰς ἀκούοντας, μὰ παραμένοντας, ἢ τὴν εὐχὴν καὶ τὴν ἀγάπην μεταλάβῃ, ὡς ἀτάξιας ἐμποιοῦντας τῇ ἐκκλησίᾳ ἀφορίζεσθαι δεῖ.

Bellarmine lib. 2. De Euchar. cap. 16. makes *Gregorie Niſſen* ſay, *lib. de vita Moſis*, that the fleſh of our Lord is the nouriſhment of our bodies, but *Gregory* ſaith that of Manna. He would alſo perſwade vs, that *Gregory* ſpeakes of the Euchariſt, and yet he ſpeakes of the incarnation. See the paſſage according to the Greek. *Thou vnderſtandeſt altogether this true meate, that is Chriſt, by the figuratiue parable which is in this Hiſtorie, for this bread which came downe from heauen* (to wit Manna) *is not an incorporall thing: for how ſhould an incorporall thing be the nouriſhment of a body?* A little after he ſaith, *That this miracle did foreſhew the myſterie of the Virgin*, that is to ſay, *the incarnation*. But *Bellarmine* ouerthroweth this whole paſſage by a ſtrange falſification.

τοῦτο δὲ πᾶν τοῦτο τὸ ἀληθῶς βρῶμα τοῦτον μορφοῦται διὰ τῆς κατὰ τὴν ἱστορίαν αἰνίγματος, ὅτι ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβὰς ἐκ ἀσώματόν τι χρῆμα ἐστι πῶς γὰρ ἂν σώματος βοσκὴ γένοιτο τὸ ἀσώματον?

Ἐννόησον ὅτι μιμησάμενοι οἱ ἀπόστολοι τὴν ἱερὰν ἐκείνην τράπεζαν, οὐχὶ εἰς εὐχὰς ἐτράποντο καὶ ὑμνῳδίας.

Sir *Coeffeteau*, *pag.* 374. proues by a place of *Chrysostome*, *hom.* 27. in 1 *Cor.* that the Apostles adored the Host. Thus then he translates *Chrysostome*. *Consider then what the Apostles did, when they receiued these holy cates, did they not employ themselues in prayers and Himnes.* A manifest forgery. It is thus in Greeke: *Consider when the Apostles had partaken of these sacred dainties, did they not turne themselues to Prayer and Himnes?* He speakes not of prayers while they were communicating, but of a Song, which was the closing vp of the action, after the Communion, which song was no adoration of the Host.

The same man, *pag.* 20. to make the opinion of the propitiatorie sacrifice of the Masse to runne the more sweetly, turneth *Irenens* words, *lib.* 4. *cap.* 32. in this sort *Ecclesia in vniuerso mundo offert Deo*: *The Church offereth through all the world to* GOD, in steede of *the vniuersall world.*

ἀφ' ὑμῶν γὰρ ἄρτος ἐστὶν ὁ σῶμα γενόμενος διὰ τὴν εὐχὴν ἄγιον τι.

The same man, *pag.* 710. falsifieth *Origen*, *lib.* 8. *Contra Celsum*, making him say: *we eate the loaues offered, already made a bodie, which is a certaine sacred thing.* But according to the Greeke it is, *we eate the loaues set before vs, made by a prayer a sacred body.* For the loaues which before consecration were a body *not sacred by prayer*, are become a sacred bodie: by the word *bodie*, he doth not meane our Lords bodie. Besides, he bytes out these words *by prayer*, which testifie that consecration is made by prayer.

Now if it were easie for these Maisters to forge whole bookes, to change inscriptions, giuing an ancient Title to a new writing, how much easier was it for them to foist in passages of their owne stampe into true Writings? We haue produced many passages in the precedent chapters, and especially in this: but what neede is there to particularize, since we haue an Index of their bookes, as well to abolish as to purge & pare away, made by Pope *Pius.* 4. *Sixtus* the 5. and *Clemens* 8. where in the Title *de Correctione*. *Art.* 4. *it is commanded to purge out of the bookes of the ancient Doctors the manifest errours which* (saith the

This Index was printed at Colen by *Gosuin Colin*, 1598.

the rule) *haue come in either by the fraude of Heretiques or negligence of Printers.* And indeede we may see the correctors of Saint *Augustine* in the Preface vpon the last edition in Paris, confesse they haue practised this Rule.

In libris catholicorum veterum nihil mutare fas sit, nisi vbi aut fraude hæreticorum, aut typographi in curia manifestus error irrepserit.

See yet another sort of false money, that is, the false interpretations of the names that the ancients gaue this Sacrament. Foure hundreth yeares after Christ, they beganne to vse the word *Missa*, but very seldome, and that to for *leaue to depart*; sometimes also for certaine prayers, which were vsed after the sending of the *Catechumeni* away: as we shewed *chap.* 1. In all these places they translate in French, LA MESSE, for LE RENVOY, and they perswade the people that it is meant of the sacrifice of the Masse.

In *Ignatius epist. ad Smyrnens.* there is δοχὴν ἐπιτελεῖν, which signifieth to make a banquet, or feast of admission: yet the interpreter translates it, *Missam celebrare:* and they obiect this place to vs.

Hesychius. δοχὴ, δεῖπνον.

With like fraude the interpreters of the Greeke Fathers translate, λειτουργία, by *Missa & sacrificium*, where as this word signifies publike the seruice. Which the very Bible of the Church of Rome testifieth, which *Phil.* 2.17. translateth, λειτουργία, *seruice & obedience*; & there also *v.* 25. λειτουργὸς, is translated Minister, and not sacrificer, and so *Heb.* 1.14. *Acts* 13.2. I am not ignorant that a sacrifice may be called, λειτουργία, but it followes not thereupon that λειτουργία, signifies a sacrifice. As a man may be called *Animall*, but it doth not follow thereof, that *animall* signifies a *man*: it is therefore a forgerie in the Tripartite History, where *Epiphanius* the old interpreter translates the word, σωκέγειν and ἐκκλησιάζειν, which are vsuall in *Socrates*, and *Sozomen*, by *Missas facere*, *to say Masse.*

Coef p.25.
Suidas. λειτουργὸς, ὑπηρέτης.
Hesychius. λειτουργία, κυρίως ἡ δημοσία ὑπηρεσία.

I set in this ranke the passage of Saint *Ierome*, *ad Heliodore*: which they say so often obiect against vs in these words. *God forbid that we should thinke any euill of them, who succeeding in the Apostolicall degree make the bodie of Christ,*

Christ, with their sacred mouth. And thereupon the glosse of the Canon *Absit* 11. *quest.* 1, saith, *that if a Clergie man embrace a woman, we must construe it that he doth it to giue her benediction:* but I say this text is ill translated. For the word *Conficere* in a matter of meate, as when one saith, *Conficere cibum*, signifieth not to make meate, but to eate it, and breake it in eating. And although their translation were good, yet they get nothing by this passage, since the Fathers haue aduertised vs, that in the Sacraments, the signes take the name of the thing signified.

Absit vt quicquam sinistrum de his arbitremur qui Apostolico gradui succedentes corpus Christi sacro ore conficiunt.

Si clericus amplectitur mulierem, interpretabitur quod causa benedicendi eam hoc faciat.

This is of the same stampe. There are Texts of the Fathers, which in speaking of the Sacrament say, that wee must not doubt of the truth of Christs bodie. So speaketh *Leon.* 6. *Serm* 6. *de Iens.* and *Hillary lib.* 8. *de Trinit.* This meaneth nothing else, but that wee must not doubt that Christ hath a true bodie. They translate these passages, as if they signified that we must not doubt of the reall presence of Christs bodie, and so doth *Coeffeteau, fol.* 9

Coeffeteau, feuil. 9. *allegue S. Hilaire, est le premier passage qu'il produit, lequel il tourne autrement que le Latin qu'il met en marge.*

I put also among the falsifications the curtayld and imperfect allegations, whereof we haue marked many already. So that Saint *Augustine*, vpon the 33. Psalme, applyeth to Christ a Text of the first booke of *Samuel, cap.* 21. that *Dauid* carried himselfe in his hands, and saith, that Christ carried himselfe in his hands, when he said, *this is my bodie.* But they alleadge not that which followeth by and by, *Ipse se portabat quodam modo cum diceret, hoc est corpus meum: hee carryed himselfe after a sort, when he said this is my body.* He saith after a sort, not really, and corporally therefore. For if I carry a booke really in my hand, though it be couered with something else, shall it not be rediculous to say, I carry this booke after a sort.

Bellarmin fait la ma mesme fausseté liu. 2. *chap.* 24. §. *in Sexto.*

Such is the forgerie that Sir *Coeffeteau* after others committeth, *pag.* 631. where hee alleadgeth that place of *cap.* 9. *contra. aduersar. leg.* And *as wee receiue with faithfull heart and mouth, the Mediator of God and man Iesus Christ,*

Christ man, giuing vs his flesh to eate, and his blond to drinke, although it seeme a more horrible thing to eate mans flesh, then to kill it, and to drinke mans bloud, then to shed it. Here Sir *Coeffeteau* stayes, but Saint *Augustine* in the next lines declares, that these are figuratiue kindes of speech, which wee must vnderstand according to the rule of faith, in these words. *And in all the holy Scriptures, if any thing figuratiuely said or done, be expounded to vs according to the rule of faith, let vs giue eare to the exposition without contempt, and wisely; out of what thing or words soeuer the exposition be taken.* Which is more, that we may not doubt of the matter, hee addeth these things, *to wit*, that the two sonnes of *Abraham* are two testaments, and that Iesus Christ and the Church are two in one flesh, and that Christ giues vs flesh to eate, for like examples. The exposition whereof, according to the rule of Faith, wee must receiue. And hauing called these things Sacraments, hee expounds himselfe; *Sacramentum, id est, sacra signa: Sacraments*, that is to say, *sacred signes*, such mayming of Texts is ordinarie with these Maisters.

Sicut mediatorem Dei & hominum carnem suam nobis manducandam fideli corde atque ore suscipimus, &c. Atque in omnibus sanctis scripturis secundum sanæ fidei regulam figurate dictum vel factum siquid eaponitur de quibuslibet, &c.

That which discouereth another kinde of wicked disposition in our Aduersaries, is to produce the faults of of the ancients, to couer their owne errours, and make themselues a rampart with their drosse: for this good Doctor, not vnderstanding Greeke, nor Hebrew, is often grosely deceiued, there is in the Greeke of the *Septuagint. cap* 21. of the 1 *Sam. ver.* 13. παρεφέρετο ἐν ταῖς χερσὶν αὐτοῦ. *Augustine* thought he was carried in his hand not knowing that παραφέρεσθαι, signifieth to haue the spirit troubled, and παράφορος, a man distracted of his wit.

This also is the same, Saint *Augustins* vpon the 98. Psalme, expounding these words, *worship his foote-stoole*, saith, this word *footestoole*, is the flesh of Christ, which must be worshipped, and saith, *no man eateth his flesh vntill hee haue first worshipped it.* This passage and many like, are employed by our Aduersaries, which notwithstanding doe not profit them: for who denieth that the flesh of Christ should be worshipped, in the Eucharist;

Nemo illam carnem manducat nisi prius adorauerit.

must

must not God the Father be there worshipped, and what makes this to the inclosure of Christs flesh, vnder the Species? Yet it is a wrong to produce this text of Saint *Augustine*, where he was deceiued in not vnderstanding the Hebrew Text, which is the originall, where there is not, *Adore the footestoole*, but adore, toward or before the footestoole. It is in the Hebrew: *lahadom raglau: ad scabellum pedum eius*: and the Greeke of the 70 agreeth therwithal, προσκυνεῖτε τῷ ὑποποδίῳ, & not τὸ ὑποποδίον. So *Lyra*, and the Chaldean Paraphrast; *worship in the house of his holinesse*. And that no man may presse vs with the authoritie of any man. Let *Dauid* himselfe in that very Psalme be iudge: for a fewe lines after, the Prophet *Dauid* saith, *Exalt the Lord our God, and worship toward the Mountaine of his holinesse*, or according to the Vulgar translation, *in the mountaine*. The Hebrew phrase is all one in the one place, and in the other: in the former, it is *hištachaun lahadom raglau*: and in the latter, *hištachaun lehar kodscho*. If our Aduersaries confesse, that in this latter place it should be ill translated, *worship the mountaine*, why doe they not confesse also, that it should be ill translated, *worship the footestoole?* So our Aduersaries resemble certaine birds that are put into Gardens, to get the wormes: for they seeke nothing out of the Fathers, but their ordure, and cleaue fast to their faults.

Lyr. in Psal. 98. Adorate scabellum, id est ante scabellum.

This so licentious a practise of falsifying, is no new inuention: Euen in the time of S. *Paul*, there were that forged Epistles in S. *Pauls* name; whereof he warneth the Thessal. 2 *Thessal* 2. But especially the Bishops of Rome pleade prescription of a long time, euen in the time of S. *Augustine*, *Boniface*, and *Celestine* plaid their prizes. For in the Councill of Africke, they alleadged forged Canons of the Councill of Nice, to aduance their dignitie: which Canons, *Aurelius* Bishop of Carthage, and his fellowes, condemned for false, and hauing discouered the fraud, abated the pride that then began to bud: fatherly enforming *Cœlestine*, Bishop of Rome, and warning him not to bring in the smokie pride of the world into the Church,

Concil. Afric. p. 590. Editionis Colon. Ne famosum typum sæculi in Ecclesiam videamur inducere.

Church, for ſo they ſpeake in an excellent Epiſtle which is inſerted into that Councill. For which cauſe the Biſhops of Rome ſeperated themſelues from Communion with the ſaid *Aurelius*, and *Auguſtine*, and the other Biſhops of Africk? Which mutuall excommunication continued 100. yeares and more, till *Boniface* 2. as appeares by an Epiſtle of the ſaid *Boniface*, which is in *Tome* 2. of the *Councils*, wherein he reioyceth, that *Eulalius* Biſhop of Carthage, had reunited himſelfe to the Church of Rome, from which, ſaith he, *Aurelius* with his companions (among whom was S. *Auguſtine*) were ſeperated, becauſe they proudly exalted themſelues, by the inſtigation of the Diuell. Theſe are the very words of *Boniface*, Biſhop of Rome. So poore S. *Auguſtine* died excommunicate out of the Church of Rome: For the colouring whereof, our aduerſaries haue of late bethought themſelues to condemne this Epiſtle of *Boniface* to *Eulalius* for forged, which notwithſtanding themſelues had forgotten, and which we haue not but through their fingers. And which is more, we haue in the foreſaid Tome of *Councils* immediately after this Epiſtle of *Boniface*, the forme of *Eulalius* confeſſion in this reconciliation. *Wee curſe all them who proudly exalting themſelues, lift vp their creſts againſt the holy Apoſtolicke Church of Rome, &c.* Now confeſſion & ſatisfaction, preſuppoſe a former diſcord and offence, but let vs ſee what prooſes they bring of this forgerie. 1. They ſay, that this Epiſtle was written by *Boniface* to *Eulalius* Biſhop of Alexandria; but in this *Bonifaces* time, the Biſhop of Alexandria was called *Timothie*, and not *Eulalius*: which *Harding* the Buckler of the Church of Rome in England ſatisfieth, *Sect.* 28. of the Popes Supremacie, where after hee hath alleadged this Epiſtle for true, hee ſaith, that it was written to *Eulalius* Biſhop of Theſſalonica, and not of Alexandria, ſo this obiection is grounded vpon the fault of the laſt impreſſions. Secondly, they ſay alſo that *Aurelius* and *Auguſtine*, with the Councill, writ to *Cœleſtine* kindly, and with reſpect. What of that? for there was yet no ſeperation when they writ, but it

Aurelius cum collegiis ſuis inſtigante diabolo ſuperbire cœpit.

Anathematizamus omnes qui contra ſanctam Romanam & Apoſtolicam Eccleſiam ſuperbiendo ſuas ceruices erigunt.

aroſe vpon their refuſing to receiue *Cœleſtine* for their Superiour, and Iudge, of the cauſes of Africk, which refuſall they ſignified to him by letters. Thirdly, neither will itſerue the turne any better, to alleadge, that the Churches of Africk, then perſecuted by the Vandales, had their refuge in Italy, for it is that which winnes more credite to this Epiſtle; that it containes the reconciliation of *Eulalius* Biſhop of Carthage: For what was there that could more moue *Eulalius*, to ſeeke for peace with the Church of Rome, then the miſerie into which he was brought by perſecution? Beſides, when we ſay that *Aurelius* and *Auguſtine*, with the Churches of Africk, were excommunicated, wee take the word excommunicate in that ſence in which it was then vſed, not for throwing of papall thunderbolts, or appointing a Countrey to be made a pray, and ſackt, as they vſe it now adayes; but to excommunicate one, was then onely to ſignifie, that they would not holde communion with him, which the Greekes call [a] ἀκοινωνησια: And in this ſenee many Biſhops haue excommunicated the Biſhop of Rome, [b] as S. *Hillarie* excommunicated *Liberius*, and *Iohn* of Antioche excommunicated [c] *Cyrill* Biſhop of Alexandria, and *Cœleſtine* Biſhop of Rome: which ſeperation hindered not offices of humanity, nor degrees of honour and predencie, which were then among the Biſhops for order ſake onely, without any iuriſdiction or power. Fourthly, they obiect farther, that at that time the Arians and Heathen, called the true profeſſours in Africk Romaines, by way of reproach, as *Victor Vticenſis* ſaith; which would neuer be obiected, but by them that are ignorant of the Hiſtorie. For this word *Roman*, was a word ſignifying a partie among people that were enemies, and not any word of religion. And the true profeſſours were called *Romanes*, not becauſe of the Biſhop of Rome, who had not to doe in Africk, but becauſe of the Romaine Empire, that was inuaded by the Vandals, and which ſent their Armies into Africk againſt them, eſpecially vnder the leading of *Beliſarius*, who reſtored the true religion in Africk by the Romaine

Cyril. Apolog. Fragmenta Hilarij publicata à Nicolao Fabro. Pag. 48.

Socran. lib. 7. cap. 33.

Coeff. pag. 800.

Lib. 2. de Perſec. Vandal.

Romaine forces: For this cauſe the true profeſſours were called Romaines. Finally, they bring out an Epiſtle of Pope *Cœleſtines*, wherein hee alloweth and authorizeth *Auguſtines* writings, and ſaith, that he alwayes held communion with him. How doth this agree (ſay they) with the Epiſtle of *Boniface*, which ſaith, that *Aurelius* and his fellowes were excommunicated? But it is eaſie for vs to reiect this Epiſtle of *Cœleſtine*, and to conuince it to be forged, as being made of purpoſe to exalt the Papall dignitie: For is there any man ſo little ſeene in antiquitie that knowes not, that at this time the Biſhop of Rome had not as yet vſurped the authoritie to be Iudge of the Doctors writings, and free from erring in matters of faith. The falſhood alſo appeates in this, that it is manifeſt by *Proſpers* Chronicle, that Saint *Auguſtine* died but one yeare before *Cœleſtine*, which is too ſhort a time for ſuch a trouble to riſe in the French Churches about their iudgement, touching S. *Auguſtines* writings, and to haue the difference compounded by the Biſhop of Romes Arbitrement. Therefore this is a groſſe forgerie, like to that of S. *Martials* life, which ſaith, that the ſaid Saint ſerued at the Table, when Chriſt celebrated the Paſſeouer, they ſhould haue added, that hee helpt to baſte the Paſchall Lambe. *Zonaras. Cedrenus. Victor Vticenſis.*

Such is the honeſt dealing of theſe men in their allegations, to which forgeries they adde, vnprofitably, diuers Texts of the Ancients, in which it is ſaid, *Wee eate and drinke the bodie and blond of Chriſt*, but to what purpoſe is this againſt vs, which ſay the ſame? Why ſhall it not be permitted to the Fathers to imitate the ſtile of the Scriptures, and to call the ſigne, by the name of the thing ſignified? Why ſhould we not receiue the expoſitions which themſelues giue of ſuch kinds of ſpeech when they in other places, & that very often, call that which we eate a ſigne, figure, type, and Symbole of the body of Chriſt? Haue they not often told vs before, that the ſignes ordinarily take the name of the thing ſignified? And it was profitable for them to call it ſo, before they vſed the

adoration of the Hoſt, or called it God, or that tranſubſtantiation was found out. For to call the ſignes by the name of the thing ſignified, ſerueth to encreaſe the dignitie of theſe Miſteries, and to retaine the people in reuerence. And this is that which drew ſome of the ancients to ſuch an exceſſe of words, as wee haue ſhewed before. Which Sathan could manage with dexteritie, & change the helpes to deuotion, into matter of Idolatrie. Surely it is a maruell ſince ſome of the ancients haue ſaid that in baptiſme we are ſprinckled with the bloud of Chriſt, that Sathan hath not ſought to perſwade a tranſubſtantiation of the water into that bloud.

They produce alſo ſome paſſages, but very few, which ſay, that the bread is conuerted into the bodie of Chriſt, which is true, being well taken, the conuerſion being vnderſtood to be ſacramentall, not ſubſtantiall: and as the Waxe is conuerted into the Kings Seales, without tranſubſtantiation. Indeede wee haue before proued, that they ſay the ſubſtance of bread remaineth after conſecration, and that the kindes are the ſame they were, though changed into another thing, and there is nothing ſo eaſie vnto a man of a free and vnfore-ſtalled iudgement as to finde out the ſenſe and meaning of theſe paſſages, and to turne aſide with a ſmall blaſt, all this tempeſt of allegations and ſtirre wherewith at this day they aſtoniſh the eares of Courtiers, and women which know not the Fathers but by relation, to whom the peoples ignorance payeth tribute, and who ought rather to leade the people to the Father of Fathers, in ſending them to the word of God.

CHAP.

Chap. XXI.

Of Maſſes without Communicants.

ONe of the greateſt wounds, that the Enemie of our ſaluation hath giuen to this holy Sacrament, is the changing of it from a Communion of the faithfull, to a ſhew, wherein the Prieſt eates and drinkes alone, and the people looke on, without partaking with him, or ſo much as vnderſtanding him. The people goe to ſee the Maſſe, in ſtead of going to the Communion. So the Italians ſpeake; *Veder Meſſa, & ſentir Meſſa*: and the French little better; *Aller ouyr vne Meſſe*, in ſtead of *participer à la Saincte Cene, ou à l'Euchariſtie*. They care not to ſay; *Let vs goe vnderſtand a Maſſe*: for they vnderſtand nothing of it: nor, *Let vs goe to the Communion*; for they content themſelues with the ſight of it. If the holy Supper be a Supper, as S. *Paul*, and all the Fathers call it, as wee haue ſhewed; what is more abſurd then to bid men to Supper, to looke on onely? O what a ridiculous kind of ſpeech would it haue beene among the Ancients, if any man had ſaid; *Let vs goe ſee the Euchariſt*: or, *Let vs goe heare a Maſſe*? As contrariwiſe the manner of ſpeech, vſuall among the Apoſtles, *to wit, to come together to breake bread*, is become fooliſh and vaine in this Age. For would not a man now a dayes thinke him madde, who going to Maſſe, ſhould ſay that hee goes to breake bread? *Act. 2. verſ. 46. & chap. 20. verſ. 7.*

This abuſe hath paſſed farther: for they ſay Maſſes not onely without Communicants, but without aſſiſtants too; and the Prieſt alone ſings certaine ſtragling Maſſes in a corner of the Church for a Teſter, at the requeſt of him that payes for them, againſt the manifeſt Prohibition which is in the Decree of the Church of Rome, *Diſt. 1. de Conſecr.* where the Pope ſpeakes thus; *It is*

ordained that no Priest presume to celebrate the solemnities of the Masse, vnlesse there be two present, that may answere, and the Priest be the third: because when hee saith in the plurall; The Lord be with vs: and for that hee saith so fitly; pray for mee, it is manifestly conuenient, that some body answere his salutation. About which difficultie, to wit, how the Priest may say; *Pray for me brethren*, when hee is alone, Pope *Innocent* the third, finding himselfe shrewdly troubled, hath found a gallant answere for it, *We must beleeue piously* (saith hee) *that the Angels accompany them that pray, according to the saying of the Prophet; I will sing Psalmes vnto thee in the presence of the Angels.* By this shift hee shewes that the Priest praies not alone. By the same rule, when the Priest saith in the plurall; *Accipite & manducate ex hoc omnes*; *Take and eate of this all of you*, although hee be alone, and eate alone, we must presume that hee commands the Angels to eate. For otherwise it were a meere mockery to say, *Eate all of you*, when hee offers nothing to any man, and is all alone. Surely they prouided ill for their businesse, to leaue this clause in the Masse, which represents the olde custome, that was to inuite all that were present to the Communion.

Can. Hoc quoque 1. de Consecr. Nullus Presbyterorum Missarum solemnia celebrare præsumat nisi duobus præsentibus sibique respondentib. & ipse tertius habeatur, quia, &c.

An 2. liure des Mysteres. ch. 25. Piè credendum est quòd Angeli Dei, comites assistant orantibus secundum illud propheticum: In conspectu Angelorum psallam tibi.

This abuse that leaues no tract of the spirituall repast, and wholy disfigureth the wholy Supper of our Lord, must be searcht to the quicke. First, Masses without Communicants are contrary to the commandement of our Lord, who hath said to vs, *Take, eate*, and who to binde vs to follow him therein hath said, *Doe this*. They aske, what if there be none worthy to communicate? I answere, that in a Church, where the Word is truely preached, it neuer hapneth that all are vnworthy. For the Word of God is neuer without fruit, alwayes one part of the seede fals on good ground. Besides, the Priest knowes not the worthinesse or vnworthinesse of the most part: in which case hee ought to receiue them that are vnworthy to the Communion, when their sinne is not knowne. Secondly, and although our Lords Commandement

dement were not so direct, yet his example should serue vs for a rule. For, what agreement is there betwixt Christ sitting at the Table, ministring the Bread, and the Cup to his Disciples, and the Priest standing alone at an Altar, and eating alone, without so much as being seene of the people but behinde, and not vnderstood at all? Thirdly, where is there, in the Masse, the Sacrament, which the Apostles celebrated, by breaking and distributing bread among the faithfull, as it appeares, *Act.* 2. & 20. Fourthly, where is that partaking, whereof the Apostle speaketh, 1 *Cor.* 10. 17. when hee saith, *We all partake of the same bread?* And because our Aduersaries hold that Christ in this action, celebrated both a Sacrament and a Sacrifice, by what authority doe they now seuer these two, so that the people partake of the Sacrifice, but not of the Sacrament? If it be lawfull in the Eucharist to partake of the Sacrifice without partakiug of the Sacrament, why should it not also be lawfull to partake of the Sacrament without partaking of the Sacrifice? Fiftly, and herein it is especially to be obserued, that the Priest vndertaketh that, which hee cannot doe, and leaueth that vndone, which hee ought to doe. For, hee vndertaketh to offer vp Iesus Christ a propitiatorie Sacrifice for the quicke and the dead, hauing no charge nor Commandement from God so to doe. Contrariwise, hee dispenseth with himselfe, for that which hee can and ought to doe, *to wit*, to minister the Communion to all the Assembly, transgressing the Commandement of the Lord. Sixtly, adde hereunto that whosoeuer ouer-throweth the definition of a thing, of necessitie ouerthroweth the thing it selfe: But the Church of Rome ouerthroweth the definition of this Sacrament; Therefore shee ouerthroweth this Sacrament. The definition of this Sacrament, giuen by S. *Paul*, 1 *Cor.* 10. 16. is, *that it is the communion of the body of Christ*. The Church of Rome then by taking away the Communion, and saying Masses without Communicants, ouerturneth the definition of this Sacrament, and by consequent destroyeth the nature thereof.

Because it is written, (*Durand* saith) thou shalt see me behinde.

Authorities of the Ancients.

thereof. Seauenthly, therefore also haue they, as much as in them lyeth, abolished the word, *Supper*, because it signifieth a common Supper, and by consequence imports a Communion. For let these Doctors tell me whether the Masses without Communicants may be called a Supper, or no, and whether the Ancients had reason to call this Sacrament a Supper, or no.

Nusquam expresse legitur à veterib. oblatum sacrificium sine communione alicuius vel aliquorum preter ipsum sacerdotem.

Eightly, but these Doctors that beate the eares of the ignorant with places of the Fathers, eyther false, or maymed, can they bring mee any Syllable of any rule of the ancient Church, that vpholdeth Masses without Communicants? Doth not *Bellarmine* himselfe, *lib. 2. de Missa, cap. 9.* confesse, *that he findes no expresse testimonie in all the Ancients, to testifie that they at any time offered Sacrifice when none did communicate, neither one, nor more but the Priest?* So also the name of *priuate Masse*, was not vsed by *Antiquitie.*

Let them heare S. *Chrisostome* thundring before in this Treatise, *hom. 3. in Ephes.* and complayning that this corruption began to creepe in. *O custome!* (saith he) *O presumption! In vaine is the daily Sacrifice offered, in vaine doe wee stand at the Altar, seeing no body communicate the.* And a little after, *The Lord saith these things to all vs that stand by here vnwisely and rashly: for euery man that partakes not of the Mysterie, is vnwise and rash in standing by.* Hee addes, *Tell mee if a man that is bidden to a Feast, wash his hands, and sit downe, and be placed at the Table, and yet eate not, doth hee not wrong him that bade him? Were it not better, that such an one were not present? So thou art present, thou hast sung the Hymne, and in that thou hast not retyred thy selfe with them that are vnworthy, thou hast made profession, that thou art of the number of those that are worthy, how then dost thou stay, and not partake of the Table? Thou art therefore vnworthy also to partake of the prayers, &c.* In all this, *Bellar. lib. 2. de Missa. cap. 10.* saith that *Chrisostome* was excessiue, as in other things.

b ὦ τῆς συνθείας, ὦ τῆς προλήψεως οἰκῇ δυσὶ καὶ ἑστήκαμεν εἰκῆ παρεστήκαμεν θυσιαστηρίῳ, κἄδηλε ὁ μετέχων. Σὺ γὰρ ὁ μετέχων τῶν μυστηρίων ἀναλοχυντος ἢ μεταμὸς ἐστηκώς.

Iustin

Iustin Martyr. Apolog. 2. *The Deacons distribute the bread, to all that are present.*

Ignatius [a] *ad Philadelph. One bread hath been broken to all.*

The olde Rule of the Church of Rome, said to be Pope Agapets, which hee hath *dist. 2. de consecr. can. peracta*, is thus, [b] *when consecration is finished, all that will not be put out of the Church doore must communicate. For so the Apostles ordained, and so the Church of Rome obserueth.* The Church of Rome at this day obserues it not. For although a man be present at *Masse*, and communicates not, yet hee is not therefore driuen out of the Church.

Saint *Ierome*, in 1 *Cor.* 11. [c] *The Supper of the Lord ought to be common to all.* Let the Reader compare these words, *Common Supper*, with *Priuate Masse*, and hee shall perceiue, how farre the Church of Rome is departed from the ancient Church, both in the word and in the thing.

The author of the constitutions, which are said to be *Clements. lib. 2. cap. 61.* [d] *Let euery one receiue the bodie of our Lord.*

All the Liturgies also, as well new as olde, though much falsified, I speake *all of them* of the distribution of the bread among the faithfull.

The tracts of this olde custome are yet to be seene in the Masse; where the Priest speaketh thus; [e] *That all wee which shall haue receiued of the participation of this Altar.* And in another place, [f] *The Sacraments which wee haue receiued.* Words, that are now become ridiculous, seeing the Priest eates and drinkes alone, and that the people looke on without communicating. And yet more absurd, when the Priest is alone, and yet neuertheless saith, *All we, &c.* Hee speakes then to the Angels, as Pope *Innocent* would haue it, or as *Bellarmine* would haue it, [g] *to them which communicate in other Churches.* And it is, to them, that the Priest saith, *Take eate*, though hee be alone. Now whereas some reply, that the Priest

[a] ἐπὶ μιᾶς θυσίας ἐκ ἐστὶ δισσὰς ἢ τρισσὰς θύειν τοῖς χριστιανοῖς ἀλλὰ μιᾶς προσφορᾶς, καὶ εὐχαριστίας, καὶ ἑνὸς μυστηρίου ἐκκλησίας γίνεται ἀρὶς τὴν τοῦ ἐπισκόπου παρουσίαν, ἢ τοῦ μὲ μετὰ τοῦτον ἐπιτρέποντος τὸν τοιοῦτον μυστηριάζειν· οὗτος δὲ καὶ οὐ παραγενόμενος τὸν ὅμοιον ἔσχε μὲ πάντων ὁμολογουμένως ἴσης τῆς αἰδοῦς τὰ μὲ ἁγία τῆς ἁγίων τὰ μὲ ἀξία τῶν ἀναξίων χαρᾶς αἰτίας; πῶς ἡμεῖς καὶ ἐν μιᾷ τοῦ τραπέζῃ, &c.

[b] *Peracta consecratione omnes communicent qui noluerint Ecclesiasticis carere liminibus. Sic enim & Apostoli statuerunt & sancta Romana tenet Ecclesia.*

[c] *Dominica Cœna omnibus debet esse communis.*

[d] *Accipiant singuli per se Dominicum corpus.*

[e] *Vt quotquot ex hac altaris participatione sumpserimus, &c.*

[f] *Sacramenta quæ sumpsimus.* [g] *Lib. 2. de Missa, cap. 10.* [h] *Hæc verba dicuntur propter eos qui alibi communicant.*

recíteth the words of CHRIST. I satisfied that aboue.

Cùm ex more Diaconus clamaret. Si quis non communicat det locum.

Gregory, first Bishop of Rome. *lib. 2. dialog. cap. 23.* saith *that the Deacon cryed, according to his custome, if there be any man heere, that will not communicate, let him giue place.*

William Durand a late author, and a defender of the abuse of the Masse, yet confesseth *Rationall. lib. 4. cap. 53. That in the Primitiue Church all that were present at the celebration did communicate euery day.* Yea, he setteth downe the auncient custome, which was, *to offer a great louse vpon the Table, sufficient for all.* And in this respect it was, that the holy table was called an Altar, because of the offerings of the people called sacrifices: but sacrifices Eucharisticall, or of thanksgiuing; not as in the Masse, which they will haue to be a propitiatorie sacrifice. Of which sacrifices of bread and wine, one part was taken for the faithfull to receiue at the communion, the rest was for the poore. And the Eucharist was celebrated at once, not in diuers Masses, except it were when all the people could not receiue in the Church, then they were constrayned, to celebrate the Sacrament at twice, as he teacheth vs, *Epist. ad Diascor.* If yet this Epistle be not counterfeit.

In primitiua Ecclesia omnes qui celebrationi Missarum intererant singulis diebus communicare solebant. Offerebant enim magnum panem & omnibus sufficientem.

Besides, the custome to haue so many altars in diuers parts of the Church, where they dispatch particular Masses in a corner, for *a peece of money*, is a late abuse, and a custome not vsuall in the Primitiue Church. *Ignatius ad Philadelph. There is but one altar in all the Church. Euseb. lib. 10. hist. cap 4.* describes exactly the outward and inward forme of the Church of Tyre, and speakes but of one Table onely, enclosed with rayles, in the middest of the Temple. *Ierom. in Amos. 3. There is but one altar in all the Church, but the heretiques haue many altars.* And *Basil* hath the like in *Psal. 115. Chrysostome* in *2. Cor. homil. 18.* in the mortalitie. *We haue but one onely baptisme, and one onely table.* And so yet at this day haue the Churches of the *Abyssines*. For *Aluarez* a Portugall Monke, testifieth that they haue but one al-

Εἰ δυνατὸν μίαν τῇ ἐκκλησίᾳ.

tar

tar in one Church. *Histor. cap.* 3. This multitude of altars is an imitation of the Heathen: as also *Prudentius* reproueth them. *lib.* 1. *contra. Symmiach.*

Omnibus ante pedes posita est sua cuique vetusta
Aurula

And *Venus* had some hundred of altars in the temple at Paphos, as *Virgil* saith, *lib.* 1. Æneide

—— Vbi templum illi centùmque Sabæi
Thure calent aræ.

And we may heere take vp the complaint of the Prophet *Amos*, *cap.* 8. where he complaineth *that Ephraim multipled his altars to sinne.* An abuse which crept into the Romane Church in the time of *Greg.* 1. Bishop of Rome. For *lib.* 5. *Epist.* 50. hee speakes of a Church where there were thirteene altars.

Cardinall *Bellarmine lib.* 2. *de missa. cap.* 9. & 10. alleadgeth, Saint *Ambrose*, who *Epist.* 33. speakes of altars in the plurall: But he saith not that there were many in one Church, much lesse, that there were a great number of petty altars, besides the high altar. Hee alleadgeth also, *cap.* 10. in the end, these words of *Tertullian*, *lib. de pœnit. cap.* 9. Where hee saith, *that the penitents ought to kneele at the altars of God*: *Aris Dei adgenicularí.* But this Cardinall should not be ignorant, that the pœnitents could not then kneele neere the altar, because they were forbidden to come neere it, and had their place in the Church apart, and farre off. Therefore *Pamelius* amends this passage very well out of the Manuscripts of the *Vatican*. *Caris Dei adgenicularí*, that is to say, to kneele downe before the beloued of God: as also the course of the Text requireth. *Presbyteris aduolui, caris Dei adgenicularí, omnibus fratribus legationes deprecationis suæ iniungere.* Howsoeuer, *Tertullian* saith not that these altars were in one Church.

Irruere in altaria, osculo pacem significare.

It is strange to thinke how weakely our Aduersaries answere all this, that I haue hitherto said. First, the Councill of Trent, *Sess.* 7. saith that the priuate Masses may be called common, because the people herein communicate *Coeff. pag.* 22.

Coeff. P. 22. municate spiritually, and because they are celebrated by the publike Minister, and by all the faithfull. All shifts and starting holes without any colour. For let our Aduersaries, if they will, call their Masses (without communicants, yea, without any standers by) common Masses: yet still it is true, that the Communion in breaking of bread, and the common eating commanded in the Gospell, is not obserued therein. Also herein they goe against common sense. For if a Minister pray alone in a corner of the Church, his prayer shall neuer be therefore called publike, although it be made by a publike person, and for all that are absent. And it will be ridiculous, if being alone, he say pray *for our brethren, &c.* and *all wee which partake, &c.*

1 Flight of our Aduersaries.

2 Flight.

Coeff. P. 22. They answere farther, that the cause, why the people doe not communicate, is their want of deuotion: and that this default must not be imputed to the Pastors, but to the small affection that people haue to holy things. First, a man would say, when hee heares these men, that the Church of Rome tolerates Masses without communicants, but commands them not, and would gladly that all were common. But the Councill of Trent, in the Canon before alleadged, commands them expressely. The *holy Councill* (say they Prelates) *condemneth not the Masses, wherein the Priest alone communicateth spiritually, as priuate, and vnlawfull, but allowes and commands them.* Secondly, and their practise sheweth it. For if the Church of Rome were desirous, that there should be no Masse, but the people should communicate, they would take order that the people should be aduertised thereof, or that there should be fewer Masses, but more solemne. For there are infinite Masses, whereof no man is before aduertised. Thirdly, Againe, to lay the fault of Masses without communicants, vpon the peoples indeuotion, is to confesse their abuse, seeing they sprung from so euill a fountaine, and are caused by the peoples want of religion. I know well euill manners are occasion of making good lawes,

but

but the occasion onely, and not the cause. And these good Lawes redresse those euill manners, but these Masses without Communicants redresse not the indeuotion of the people, but manifestly continues it. For a prophane or carelesse man will say in himselfe, it sufficeth that the Priest communicateth, and that I haue part in his Sacrifice, although I be not prepared for the Communion. Fourthly, were it not better to redresse this indeuotion, then to apply themselues to it? For if there be any question of Tithes and Offerings, these good Maisters of ours finde the meanes to continue the people in their humour of contributing thereto. Fiftly, so also in this point, the Prelates of the Church of Rome cannot complaine of the indeuotion of the people, seeing they hold the people in it by their owne example. For the Pope and Cardinals are no more carefull to communicate daily, then the people. *Bernard* goes farther and complaines that the Pastors of the Church of Rome were become more irreligious then the people: and thus hee speakes, in his first Sermon of the conuersion of S. *Paul*; *O God! Iniquitie hath proceeded from the Ancients, the Iudges, thy Vicars, which seeme to gouerne thy people. Wee must not now say any more, such people, such Priest: for the people is not such as the Priest. Ah Lord God! they that seeme to gouerne thy people, are become the chiefe persecuters of thee.* Sixtly, and indeede, whence comes this abuse, but from couetousnesse, and from the bancke that is set vp in the Temple? To what end are so many Masses without Communicants, but to multiply gaine? For a man for whom Masse is said apart, payeth also apart, and they that will haue yeerely Masses said for them, must leaue a yeerely rent to that purpose. This gaine would melt away, if this Sacrament were tyed to certaine solemne dayes, wherein all the faithfull should communicate: for besides that an infinite number of Masses should be cut off, it should not be so easie, in the space of an houre, to diue into the purses of a whole multitude: which appeares

Egressa est iniquitas a senioribus & iudicibus, vicarijs tuis, qui videntur regere populum tuum. Non est iam dicere, vt populus sic sacerdos, quia nec sic populus vt sacerdos. Heu Domine Deus, quia ipsi sunt in persecutione tua primi qui videntur regere populum tuum.

appeares by this, that the particular Masses are neuer said, but for them that haue giuen well for them. If thou haue no money, goe seeke one to sing Masse for thee. And if a priuate Masse be said for him onely that paid for it, it were indiscretion for another man to come and offer himselfe, in hope to haue equall part thereof, and yet giue nothing. Nay, they will not make GOD for nothing. The same also appeareth, in that Masses are sold dearer or cheaper, according as they are higher, or lower, or dry, and according to the greater or lesse solemnitie therein.

Gabriell Biell in the 57. lesson vpon the Canon of the Masse, endeuoreth to shew how such Masses are not vnprofitable.

Obserue this, in that Masses are said for the Soules of young Infants, which yet are held to goe directly to Paradise: and yet they pay to these Masters, vvho confesse that these Masses are of no benefit to these Infants. A Camell may sooner passe through the eye of a Needle, then a poore man get out of Purgatory by priuate Masses, or by any pardon from the Pope. They put in practise the rule of the Gospell, *Math. 5. Thou shalt not come out thence, till thou hast paid the vttermost farthing.* It is also a great furtherance to their gaine, that euery one of so many little Altars as they haue, hath some bones of the dead vnder it, and may not be consecrated without relickes, and that euery Altar is a Tombe, to seize on the people with a superstitious feare, and to keepe their soules Prisoners with a trembling deuotion. A piece of cunning that our Lord Iesus neuer thought on in celebrating, when hee celebrated the holy Sacrament vpon a common Table.

The Priest at the beginning of the Masse craueth forgiuenesse of his sinnes by these bones saying. Oramus te Domine per merita Sanctorum quorum relliquiæ hic sunt, &c.

Yet they offer againe to make resistance but weakely, Sir *Coëffeteau, pag.* 23. speaketh thus; *That any man euer blamed our Church, for continuing the perpetuall Sacrifice, although none offered themselues to communicate, is a thing that hee is not able to proue.* Let him heare *Chrisostome. ad Ephes. Homil.* 3. *In vaine is the Sacrifice offered euery day: in vaine doe wee stand at the Altar, seeing there is no man that will communicate.* As for S. *Austin* and S. *Ierome*, they cared not for blaming

3. Flight.

the

the Sacrifice without Communicants, becauſe they neuer ſaw it in their Countries: it was to no purpoſe to fight againſt this abuſe, before it was bred.

By the way, we muſt note, that the Ancients call the *holy Supper, a ſacrifice*; but *a ſacrifice of thanksgiuing*, which we deny not: but not a Sacrifice propitiatory, the price and redemption of Soules, as the Prieſt cals it in the Maſſe. And therefore did they call the Sacrifice, *Euchariſt*, that is to ſay, *Thanksgiuing*. The holy Supper is not a propitiatorie Sacrifice, but onely by repreſentation, as S. *Auſtin* teacheth *Epiſt.* 23. that Chriſt is there ſlaine and ſacrificed in that manner, as wee ſay at this day, that hee dyes and riſeth againe, that is to ſay, (ſaith hee) by a reſemblance: and becauſe the holy ſignes take the name of the things themſelues. According to that which hee ſaith, *lib. de fide, ad Pet. Diacon. cap.* 19. And the old Chriſtians vſed this terme *Sacrifice*, with a charitable diſcretion, to draw on the Pagans, and Iewes, who thought, that a religion without a Sacrifice was no religion.

Hoc ſacrificium laudis pro redemptione animarum.

These Texts haue beene alleadged before at large.

Sir, *Coeffeteau* addes; I demaund of the Miniſter, if it be the faſhion at feaſts to conſtraine them that are not diſpoſed (that cannot, or will not eate) to eate. I anſwere, firſt, that they ought to be conſtrained to eate, if there were any abſolute commandement of GOD that bound them thereunto; as in this holy Feaſt wee haue the Commandement of God, rehearſed in the Maſſe it ſelfe, in theſe words, *Take yee, eate yee, all of it*. Secondly, this compariſon of a Feaſt, makes Sir *Coeffeteaus* proceſſe: for no man euer ſaw a Feaſt, where all that are bidden ſtand by and eate not, and where the Maiſter of the feaſt eates alone, as it is in the Maſſe, where no body but the Prieſt eates. Thirdly, againe. if the Maſſe be a kinde of Feaſt, what ſhall become of the Maſſes, where there is none but the Prieſt? who euer heard talke of ſuch a Feaſt? Fourthly, beſides, in euery Feaſt, ſome body is inuited, but in priuate Maſſes no body is bidden.

4 Flight.

Our

5 Flight. Our Doctor addes (and takes it all from *Bellarmine*) *If the people will not come, would you haue vs leaue the seruice of God?* Hee falsely supposeth that the Eucharist without Communicants is the Seruice of God: but hee should proue it, and not take it as granted. He addes, *would they haue vs leaue the Sacrifice immolished, which he hath commanded to be continued on his Altars, for the indeuotion of particular men?* Now that by *Sacrifice*, hee meanes a Sacrifice, wherein Christ is really offered by the Priest, for the redemption of Soules, as well for the liuing as for the dead, no such Sacrifice was euer commanded by God. This Doctor should bring vs the place where it was.

6 Flight. Hee demands farther, *Doth the essence of the Sacrifice depend vpon the peoples communicating?* Still hee takes it for granted without proofe, That the Masse is a Sacrifice, which wee deny, taking the word in that sense, that the Church of Rome doth. And although it were a Sacrifice; yet for all that the Masses without Communicants would still ouerthrow the nature of a Sacrament, which the Apostle *Paul* saith, is a Communion. Such Masses then may be Sacrifices, but they cannot be the Sacrament of the Eucharist. But the nature of a Sacrament must be kept, as well as the nature of a Sacrifice: whereby also it appeares, that hee addes, to no purpose; *If that be so* (saith hee) *in the sacrifice for sinne, in the olde Law, was no Sacrifice, because they, for whom it was offered, eate not of it*: For the question here is not, whether a Sacrifice, but whether the Sacrament of the Supper may be without communicants; seeing they hold that the Masse without Communicants, ceaseth not to be the Sacrament of the Eucharist. A false doctrine, whereon he should rest, without troubling himselfe to speake of a Sacrifice. But in the meane while, Sir *Coeffeteaus* ignorance is Childish, to thinke that the Sacrificer did eate, in the Sacrifices of the Law. Learne good Doctor, that the Sacrificer did not eate any more then the people did. The part of the beast, which was appointed for the

the Sacrificers, was not eaten during the Sacrifice, but was reserued for the Sacrificers house: and not onely the Sacrificers, but also their Sonnes, and their Daughters, and euery one that was borne in their house, eate thereof, as it is appointed, *Leuit.* 22. 11. 12. and that in the Court of the holy place, *Leuit.* 6. 16. and the remainder of their repast might be kept till the next day, *Leuit.* 7. 16. Let him learne also, that there was nothing left to be eaten of the burnt Offerings, which were all burnt, but that after their Oblations the people ate of the Peace-offerings before the Lord; as you may see, *Deut.* 12. 6. 7. So *Prou.* 7. The shamelesse woman inuiting one that passed by, to turne in to her, and make good cheare: saith, *I haue Peace-offerings; this day haue I paid my vowes.* For the Beast that was offered by any of the people, after it was slaine, and after the Sacrificers had taken the shoulders and the breast for their part, was restored to them to be eaten: as *Chrisostome* saith, on 2. *Corinth. Homil.* 18. in the Morality; *The Sacrificer eate his part, and the people theirs.* Where also hee saith, that it is not now any more, as in the old Law, and that now one body is set before all, and one drinke: that Sir *Coeffeteau* may not come here, and make the holy Supper of our Lord subiect to the Lawes of the Iewish Sacrifices, for want of better proofes out of the Gospell.

Leuit. 7. v. 34. & 35.

Non sicut in veteri lege partem quidem sacerdos comedebat, partem autem populus, & non licebat populo participem esse eorũ quorum particeps est sacerdos. Sed nunc non sic, verum omnibus vnum corpus proponitur & poculum vnum.

They bring also certaine testimonies of the Ancients, drawne in by the eares. They alledge S. *Ambrose*, who saith, *Lib.* 5. *de Sacr. cap.* 4. *That the Greekes communicated in the end of the yeere*: whereupon it followeth (saith hee) that on ordinary dayes the Priest communicated alone. But *Ambrose*, or whosoeuer was Author of that booke, meaneth no more, but that the Greekes communicated once a yeere all together, otherwise that which hee saith should be false: as it appeares by the complaints of *Chrisostome*, who gouerned the Greeke Church, whom wee heard before complaining, that the Sacrifice was offered in vaine, if no man did partake

thereof, and saying that it was better, not to be there present, then being present, not to communicate. Many indeede (as negligence crept in) contented themselues to communicate once a yeere, but many also communicated often, as hee himselfe saith, *Homil. 17. in Hebr. Many partake of this Sacrifice once a yeere, other twice, others often, so that there were alwayes some communicants.* And it is strange that these Maisters alledge vs the negligence of the Greekes for example, seeing this custome vvas then contrary to the practise of the Church of Rome, to which they would haue all Churches to conforme themselues. Besides, mee thinkes, it should be fit to enquire of the Greeke Councils, if wee would certainely know the custome of the Greeke Churches. Now that rule of the Church of Rome, which will haue them to be driuen out of the Church, which stand by and will not communicate, is also in the Councill of Antioch, *Can.* 2. a Councill of great authoritie among the Greekes, and which is not much ancienter, then S. *Ambrose*. Therefore this was an abuse which crept in among particular men, and which *Chrisostome* blameth, but no generall custome: And though it had beene generall, yet ought it to haue beene corrected by the Word of God.

They alledge S. *Augustine* also, *de Ciuit. Dei. lib.* 22. *cap* 8. where hee reports, that a Priest draue away Diuels by offering the body of Christ, in an house in the fields. But hee saith not, that no body communicated; especially seeing it was a great house, and a mans of good account. Touching the sense of the words; *The sacrifice of the body of Christ*, hee sheweth, *de fide, ad Pet. Diac. & Epist.* 23. to *Boniface*, in what sense the holy Supper is so called; that is to say, that wee say Christ is sacrificed there, because it is a resemblance and commemoration thereof, and because the signes are called by the name of that which they signifie.

The same answere serueth for that which they alledge out of S. *August. Confess. lib.* 9. *cap.* 12. where speaking of his mothers Funerall, hee saith thus: *For I wept not neither*

neyther in the prayers that we made to thee, when the Sacrifice of our price was offered for her, the dead body being set neere vnto the Sepulcher, before it was put thereinto, nor in these prayers. This place is to no purpose. For first, it appeares not whether it were neere to the Sepulcher that the Eucharist was celebrated, or no: or whether this celebration were in the Temple, while the body was set by the Sepulcher without the Temple, or no. Neyther is it said, that the Sacrifice was without Communicants, and that the Priest eate alone: but the Prayer that was then made for the dead, was not to draw them out of Purgatory, but was grounded vpon an errour, with which all the Fathers of that age were tainted, who beleeued that the Soules of the faithfull were laid to rest in certaine Cels and Holes, till the day of the Resurrection, wherein, all, yea, euen the Saints, and the Virgin *Mary*, were to be purged from their sinnes, by the fire of the great Iudgement: and they beleeued, that in those cels the soules receiued some comfort by the prayers of the liuing; as we haue shewed otherwhere at large: and the tracts of this beleefe are manifest in the Masse, where the Priest prayeth thus for the dead: *Memento Domine famulorum & famularum tuarum, qui nos præcesserunt cum signo fidei, & dormiunt in somno pacis. Remember thy Seruants and Handmaids, which haue gone before vs with the signe of Faith, and are at rest in the sleepe of peace.* In the booke intituled, waters of Siloe. Ch. last.

That which *Bellarmine* and others bring besides this, are coniectures without any ground, and those also taken out of the late Authors, *to wit*, 700. or 800. yeeres after Christ, and therefore of no authoritie. *Lib. 2. de Missa.*

Chap. XXII.

Of the Communion vnder one kinde.

SVperstition and Religion are contrary in all things; but especially in one point, that is, that Superstition hides that shee doth, and with-drawes her mysteries from the sight of the people, reseruing the participation of certaine mysteries to certaine persons, who passe the common sort in degree or holinesse. So did the Pagans, thrusting away the Prophane, which Popery cals the Laickes. But Christian Religion containeth no doctrine, nor propounds any benefit auaileable to saluation, which belongs not equally to all. The Apostle Saint *Paul* (*Acts* 20. 7.) saith to the Ephesians that hee had not concealed, but made knowne to them all the counsell of God. The like is to be said of the Sacraments: Baptisme is no more for the Pastors, then for the people. For Christ sent his Disciples to teach all nations and Baptize them. *Mat.* 28. 19. The same is to be said of the Sacrament of the Eucharist, wherein the people haue as good right to communicate, as the pastors. Our proofes are these.

First the words of Christ are expresse for it. For when he gaue the cup to his Disciples, he said *Drinke yee all of this*; that is to say (as *Pachasius* saith, *de corpore Christi, cap.* 15.) *as well the ministers, as other beleeuers.* They answere vs that all that Christ spake too were Pastors. I reply that by the more reason the Pastors onely were to eate the bread. For all they to whom Christ said, *Take, eate*, were Pastors.

P. 297. Sir *Coeffeteau* answeres, that that were wholly to depriue the people of the Sacrament. But to alleadge an inconuenience is not to answer an obiection. And if it be ill done to depriue the people of the whole Sacrament,

it

it followes not that it is lawfull to depriue them of a part. But indeede the Church of Rome oftentimes ſo celebrates the Euchariſt, that the people are wholly depriued thereof, as in Maſſes without communicants. II. It is falſe alſo, that the Apoſtles when CHRIST taught them, and miniſtred the Sacrament, held therein the place of Paſtors; but they were there as ſheepe, to learne his doctrine, and receiue the Sacrament at his hands. III. Adde that Chriſts words, *Doe this*, bound them to doe that to the people, that CHRIST did to them. Therefore theſe words bound them to Miniſter the Sacrament, to the people in both kindes. IIII. but wee haue beſides, the expreſſe commandement of the Apoſtle Saint *Paul.* 1 *Cor.* 11. *Let a man* (ſaith he) *examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.* Let theſe Maiſters tell vs in good earneſt, who they be, whom hee commandeth to examine themſelues, and to drinke of that cup? Doth hee not ſpeake to all the faithfull? For. which of the faithfull is there, for whom it is not neceſſarie to examine himſelfe? Doth hee not write in this Epiſtle to the people of the Church of Corinth, and as hee himſelfe ſaith, *cap.* 1. *ver.* 2. to all them that call vpon the name of Ieſus? And particularly in this paſſage doth he not ſpeake to them, who celebrated the Supper of our LORD naughtily: He ſaith *ver.* 21. that euery one did amiſſe therin, and his whole diſcourſe is directed to the people of Corinth. What ſay our Doctors to this? They ſay that *Coeff. P.* 299. S. *Paul* doth not command the faithfull of Corinth to drinke of that cup, but to examine themſelues, when they drinke of it: and they gather that out of theſe words; *Doe this as oft as you ſhall drinke it, in remembrance of me.* Firſt, whereto I ſay, that Saint *Paules* words will not, at any hand, admit this gloſe: for hee ſaith not, *let euery one examine himſelfe, as often as hee will drinke*, but hee commands expreſſely to examine themſelues, and to drinke of the cup. Secondly, and if this word (*as often as*) which is *ver.* 25. may ſerue to exempt the peo-

ple from drinking of the cup, why ſhould it not alſo exempt them from eating the bread, ſeeing Saint *Paul* ſaith in the next verſe, *as oft as yee ſhall eate of this bread?* For this word hath no other ſenſe in the former line, then it hath in the later. Thirdly, but haue they forgotten what they ſaid before, that theſe words, *drinke yee all of it*, binde the Apoſtles onely, and the Paſtors of the Church to drinke? How then would they now haue the words that follow, *Doe this as oft as yee ſhall drinke thereof in remembrance of mee*, to belong to the people, and to ſerue to diſcharge them from partaking of the cup? V. What ſhould I ſay more? in the matter of the Euchariſt, our Aduerſaries alleadge vs theſe words out of *Iohn 6. If you drinke not my bloud, you ſhall haue no life in you.* Why then doe they depriue the people of life, by depriuing them of the cup? Let them yeeld them either that Saint *Iohn* ſpeakes not there of the Euchariſt, or if hee doe ſpeake of it, that the Church of Rome depriueth the people of life, by depriuing them of the cup. It will not ſerue the turne to alleadge concomitances: for he that receiues the bloud in the Hoſt, drinkes not: but Chriſt ſaith expreſſely, that if wee drinke not his bloud, wee ſhall not haue life. *Gontier*, and *Coeffeteau* behaue themſelues finely in this point. For they maintaine, that to receiue the Hoſt is to drinke. Be of good cheere, friends, nothing is to be deſpaired of in this age, wherein very brutiſhnes is meritory. So now we muſt hereafter diſpute, whether ſwallowing down a dry Hoſt be drinking or no. They adde that Chriſt doth not in this place declare the manner of communicating, but onely deliuers the ſubſtance of the thing. Whereto I ſay, that if Chriſt ſpeake of the Euchariſt, in this place, when hee commands vs to drinke, without doubt he ſpeakes of the manner of communicating. For drinking is the manner of communicating. VI. but if drinking of the Chalice, muſt be the priuiledge of the clergie & Churchmen (for ſo men call them now adaies) how happens it, that Princes haue a part in this priuiledge? Is not this a manifeſt

manifeſt proofe that this order, or rather diſorder, was brought in to aduance the dignitie of the Clergie, and to make them companions to Kings and Princes. With the like peece of cunning doe they make Emperours and Kings, Canons of the Lateran at Rome, and Aix in Germany, and of diuers other places. And indeede as the Pope by this cunning, ſought to aduance the Clergie, ſo did hee intend by the ſame meanes to aduance himſelfe aboue the Clergie. *For it pleaſed not him to drinke as other men doe, nor to touch the Chalice with his lips, nor to touch it with his hands; but a Cardinall Deacon holds the Chalice couered, whereout the Pope ſuckes a little through a quill: the Cardinall at the ſame inſtant kiſſeth his hands, and then if the King of *France* be preſent, it is his part to hold the Towell on his knees before his holineſſe, as *Charles* the eight, did to *Alexander* the ſixt. And obſerue that Sir *Coeffeteau*, when hee ſaith that the communion of the Chalice is a fauour, and an honour the Church doth Princes; ſaith by conſequent, that this priueledge is a great benefit, and that they which are admitted to drinke of the Chalice are fauoured. And if that be ſo, what hath the people done, why they ſhould be depriued of this benefit? How comes it to paſſe, that the Prieſts deny the people ſo great an helpe, when they may giue it them? And how chance the people did that in the olde Church did, partake of this honour and fauour (ſince theſe Doctors ſpeake ſo) are now diſhonoured, and denyed this fauour?

VII. And that no man may doubt, but that it is Chriſt to whom the Church of Romes quarrell is, & that *Paules* ordinance diſpleaſeth them, the Councill of Conſtance, *ſeſſ.* 13. [a] acknowledgeth that Chriſt inſtituted and adminiſtred this Sacrament vnder both kindes, and that in the Primitiue Church the faithfull receiued this Sacrament vnder both kindes. And yet they complaine that in ſome parts of the world, ſome men raſhly preſume that the Chriſtian people ought to receiue the Sacrament

* *Libro 2. Ceremon. Sacrarum, cap. 14. Epiſcopus Cardinalis porrigit ei calamum quem Papa ponit in Calice in Manibus Diaconi exiſtente, & ſanguinis partem ſugit, reſiduum cum particula hoſtiæ dimittit pro Diacono & Subdiacono. P. 302.*

[a] *Quòd licet Chriſtus poſt cœnam inſtituerit, & ſuis diſcipulis adminiſtrauerit ſub vtráque ſpecie panis & vini hoc venerabile Sacramentum.* And a little after, *Licet in primitiua Eccleſia hoc Sacramentum reciperetur à fidelibus ſub vtráque ſpecie, &c. Cum in nonnullis mundi partibus quidam temerariè præſumant populum Chriſtianum debere Sacramentum Euchariſtiæ ſub vtráque ſpecie ſuſcipere.*

Consuetudo rationabiliter introducta habenda est pro lege: pertinaciter asserentes oppositum tanquam hæretici arcendi sunt & grauiter puniendi, &c. Inuocato etiam auxilio brachij secularis.

ment vnder both kindes: that is to say, that it is rashnes and presumption to desire to imitate Christ: and saith that the custome of giuing the people but one kinde, being brought in vpon good reason, ought to be held for a law. It pronounceth also, that they which speake against it, are heretiques, and worthy to be grieuously punished, euen by the secular power. Good God! what might this assembly be, which pronounceth that it is an heresie worthy of punishment, to follow the ordinance of Christ, but euen a league against the Sonne of God? And what remained more, but to pronounce Christ an hereticke, and to condemne him to the inquisition? And indeede, doth not *Coeffeteau* say, that this Councill had iust cause to take away the cup? Doth hee not call them heretiques, that demaunded the Communion vnder both kindes in the Councill? As after *Gerson* writ a booke expressely against this heresie, for so he cals it. And heere it is, that I am accused of falshood, without shewing how, or why. Tell me Doctors: Doth not this Councill confesse, that Christ instituted this Sacrament, vnder both kindes? Saith it not, that in the olde Church, the faithfull receiued vnder both kindes? Doth it not accuse them of rash presumption, that will haue the people receiue both kindes? Doth it not call them heretiques? Doth it not decree, that the custome of depriuing the people of the cup, must be held for a Law? Are not all the thunderbolts of this Canon cast at them that set themselues against this law? Why did *Coeffeteau*, with notorious falshood, omit all these clauses, and rehearse other, nothing to the purpose, which speake of receiuing the communion fasting? But hee serues the father of lyes, and remembred the Etymology of his name. The diligent reader, that will looke vpon the Councill will satisfie himselfe, and iustifie me. Eightly, and it is to be obserued, that Christ hauing not said, *Eate ye all of this*, (although hee might with like reason) thought good expressely to say of the cup, *Drinke yee all of this*; as foreseeing the abuse, and preuenting the mischiefe, which licentiousnes

Pag. 315.
Pag. 307.

and

and pride hath hatched in these later ages. But there are no bounds so well marked, but the peruersenesse of man will venture beyond them, striding ouer the commandement of GOD. It will not serue the turne to say, that our Lord said, *Drinke ye all of this*, that the Apostles should deliuer the cup from hand to hand, one to another. For by the same reason he should haue said, *Eate yee all of this*, considering that being set at the Table amongst twelue persons, hee could not deliuer the bread into euery one of the Disciples hands: especially considering that the parties lying halfe along vpon beds at the Table, tooke vp more roome then they doe now a dayes. IX. it is not to be omitted, that this Sacrament was instituted to shew forth the death of Christ, not onely as an History and idle Narration, but as a thing, the fruit whereof belongeth to vs. To the ende therefore, that the people may know, that the fruit of this shedding of bloud belongs to them, and is the nourishment of their soules, it is necessary for them to partake of the cup, and not onely to looke vpon it. It is necessary for them to learne by eating and drinking, that GOD doth not nourish them by halues, and that Christ is the whole nourishment of their soules. Therefore they, which depriue the people of the cup, will haue them communicate with Christ, and yet not represent to them the part, that they haue in his bloudy death, and depriue them of the seale and memoriall of their participation, in the shedding of his bloud, not teaching them that they haue full nourishment of their soules in Christ. X. and seeing that which is in the cup, is called the Couenant of God, by Saint *Luke*, and Saint *Paul*, what presumption is it, to seeke to depriue the people of the Couenant of God? And seeing the Sacrament is called the Testament of the Sonne of God, what iniustice is it, to hide one clause thereof from the heyres, yea a full halfe? In vaine doe they answere vs that the people, when they take the body, take also the bloud. For although it were so; yet to receiue the bloud no other-

wise then in that fashion, is not to receiue it as shed for vs, in which fashion CHRIST will haue vs to receiue it. XI. whosoeuer shall vnderstand how the errour of the Masse hath growne, being built vpon the ruines of the holy Supper, shall perceiue that the Prelates of the Church of Rome, haue laboured not in this point only, but also in this whole Sacrament, to driue away the people by little and little, as from the vnderstanding of this Sacrament, so also from partaking thereof. In the olde Church, the people communicated euery day, or at the least euery Lords day, vnder both kindes. From once a weeke, the Communion was brought to once a quarter: from once a quarter, to once a yeere, and that vnder one kinde, and without vnderstanding any part thereof. They began vsually to content the people with holy bread, in steede of the bread of the holy Supper: in stead of the cup of the Eucharist, they gaue them a draught of Wine not consecrated, to wash their mouthes withall. They let them heare onely a confused muttering in a strange language: and which is more, they consecrate with a low voice, for feare, (saith Doctor *Harding*, the buckler of the Papists in England) of giuing Pearles to swyne. The number of loaues set vpon the Table for all the people to communicate with, was brought to a little round Wafer, of the bignesse of a groat, in remembrance of the 30. pence that *Iudas* had, as the venerable Doctor *Durand* saith in his *Irrationall*. Humane policy contrary to the wisedome of God, hath taught these Maisters, that the abasing of the people is the aduancing of the Clergie, that the people admire that most, which they vnderstand least.

Hard. Art. 16. de Tacita consecratione, Sect. 4. Hoc est quòd Christus prohibuit, ne Margaritæ porcis proijcerentur.

In 6. partem Canonis.

A people but reasonably instructed would discerne the faults of these leaders, see into their trade, discouer their innouations, and would know why before they would be made to pay. Therefore it is needfull to keepe them out at the staues ende, that they may not pey too narrowly into the secrets of our holy mother the Church, which please none, but them that know them

not

not, or gaine by them. I am not ignorant, that they alleadge vs for reaſons of this taking away the cup, certaine reſpects fetcht from humane wiſedome. But ſure Chriſt, and S. *Paul*, were at the leaſt as wiſe as the Popes: neither can any man bring any inconuenience, which they did not foreſee.

They alleadge alſo our Sauiour Chriſts eating with the two Diſciples at Emaus. *Luke* 24.30. Where it is ſaid onely, that *Ieſus tooke bread, and when hee had giuen thankes brake it*, without any ſpeech of the cup. Firſt, I anſwere that if this were of any force, it would follow that Chriſt himſelfe drunke not: for there is no ſpeech of that neither: and by conſequent, the Prieſts ſhould be exempted from neceſſitie of partaking of the cup. Secondly, it is falſe alſo, that CHRIST in that place adminiſtred the Sacrament: for there is no ſpeech there, but of a common meale: whereat Chriſt was wont to take bread, and to breake it with giuing of thankes, as it appeares by Saint *Mathew* 14.19. and Saint *Luke* 9. 16. Thirdly, but admit that Chriſt had there adminiſtred the holy Supper to theſe two Diſciples, will it follow, that there was no Wine, becauſe Saint *Luke* ſpeakes but of bread onely? *Ioſeph*, *Gen.* 31. inuiteth his brethren to eate bread, that is to ſay, to take their repaſt, doth it follow, that they dranke not at that repaſt? This kinde of ſpeech is often vſed, *Gen.* 37.25. *Mat.* 15.2. *&c.* And if I ſay that I eate with ſuch an one, who inuited me, doth it follow that I dranke not, becauſe I ſay nothing thereof? Which alſo is to be ſaid of *Acts* 2.46. where it is ſaid, that the Diſciples brake bread without any mention of the Cup.

It is a needleſſe labour to produce the cuſtome of former Ages, and the diſpoſition of the Ancients, ſeeing our Aduerſaries acknowledge that it was the cuſtome of the old Church, to giue the Communion to the people vnder both kindes. And they were neuer yet able to bring any conſtitution of the auncient Church, which ordaineth that the people ſhould be depriued of the cup;

nor yet the example of any man, that euer made conscience of giuing the cup to any of the people that demanded it; nor of any of the people that held it vnlawfull to demaund it. In Saint *Ciprian, lib. de sepulchr.* the cup was offred to a maide. And Saint *Augustine* in *heret. quæst. 57. All that will haue life are exhorted to drinke of the bloud. No man* (saith hee) *is forbidden, and all are exhorted thereto.* The Manichees mingled among the true Christians, though they did partake of the bread, yet they abstained from *taking* the cup. But they had no other reason of their doing, but that they abhorred Wine, saying, that it was the gall of the Prince of darknes, as Saint *Augustine* saith, *ad Quod vult Deus. 46.* But it is possible to fall into the same errour, vpon diuers grounds. And seeing by abstaining from the cup in the Supper, they made themselues knowne to be Manichees, as *Leo* 1. Bishop of Rome declareth, saying that they were knowne by that marke: it appeareth that it was odious to Christians, and proper to these heretiques, the Patriarkes of the reuerend Fathers of the Councill of Constance. *Ignatius, Epist. ad Philad: One bread is broken to vs all, and one cup is distributed to all. Iustin Martyr Apolog 2. They which are called Deacons, amongst vs, distribute to euery one that is present, that bread ouer which thankes hath beene giuen, and the Wine with the water. Saint Ciprian Epist. 3. lib. 3.* complaines of some, who through ignorance or simplicitie *in calice dominico, sanctificando & plebi ministrando*, in consecrating the cup of our Lord, and giuing it to the people, did not conforme themselues to the example of CHRIST, giuing the people water alone, or Wine without water. *Ierom*, in *Sophon. cap. 3.* not farre from the beginning, saith *that the Pastors administred the Eucharist, and distributed the bloud of our Lord to his people.* Saint *Augustine cited in the Canon, Cum frangitur. dist. 2. de consecrat. When the Host is broken, when the bloud is powred out of the cup into the mouth of the faithfull, what is signified to vs, but the offering of the body of our Lord on the Crosse, and the shedding of the bloud out of his side?* And in the

Ad bibendum sanguinem omnes exhortamur qui volunt habere vitam.

Leo sermone 4. de quadragesima. Huiusmodi homines his manifestantur indicijs.

b Εἷς γὰρ ἄρτος τοῖς πᾶσιν ἐγένετο, καὶ ἓν ποτήριον τοῖς ὅλοις διεμερίσθη.

Qui Eucharistiæ seruiunt & sanguinem Domini populis eius diuidunt.

the Canon, *Quia passus*, hee speakes thus to the people. [a] *And you after these fastings, after these trauailes, after your humilitie and contrition, are now come to the roome of Christ, as to partake of the cup of Christ. And there you are at the Table, and are with vs at the cup. For we receiue it together, we drinke of it together, because we liue together.*

The same Father, *lib.* 56. *quest.* 49. *hom.* 4. [b] *The blood of Abel signified the blood of Christ, which after the whole Church hath receiued; shee saith,* Amen. *For consider then thy selfe, if thou canst, what a cry the whole Church makes, when it diuideth the blood of Christ.* The author of the Constitutions of *Clement*, who liued some foure hundred yeeres after Christ. *lib.* 2. *cap.* 6. *Accipiant singuli per se dominicum corpus, & pretiosum sanguinem gradatim, cum timore & pudore, tanquam ad regis corpus accedentes, muliores quoque velato capite. Let euery one apart receiue the body of our Lord, and the precious blood, as if he were to approach to the bodie of a King, the women also with their heads couered.* Chrysostome, *ser. de Euchar. hom.* 3. speakes thus to the people. [c] *Imagine that you saw the holy blood running out of his diuine and pure side, and so approch and receiue it with pure lips.* The same author *Serm.* 18. in 2 *Cor.* saith, *that in partaking of the cup, the people differ nothing from the Pastor.* *Iulius* Bishop of Rome. *Can. cum Omnes dist.* 2. *de consecrat.* [d] Sharpely reproueth those, who in steede of giuing the cup to the people, gaue them the Eucharist dipt, or who in steede of Wine gaue them the iuyce of Grapes crushed into the Chalice, and wills them to giue them Wine mingled with water. *Gelasius* Bishop of Rome in the said *dist. can. Comperimus*, speaketh thus, [e] *We haue found that some hauing taken onely one part of the body of our Lord, abstaine from the cup of his sacred bloud. Who without doubt (because wee vnderstand that they are bound with I wot not what superstition) ought either to receiue the whole Sacrament entire, or wholly to be kept from it; because the diuision of that which is but one mysterie, cannot be without great sacriledge.* This word *arceantur*, *integris arceantur, quia diuisio vni' ciusdem mysterij sine grandi sacrilegio non potest prouenire.*

[a] *Cum frangitur hostia cum sanguis de calice in ora fidelium fungitur quid aliud quam dominici corporis in cruce immolatio eiúsque sanguinis de latere effusio designatur?*

[b] *Sanguis Abel significat sanguinem Christi, quo vniuersa Ecclesia accepto dicit* Amen.

[c] *Reputate salutarem sanguinem quasiè diuino & impolluto latere effluere, & ita approximantes labijs puris accipite.*

[d] *Audiuimus alios in sanctam Eucharistiam populis pro complemento communionis porrigere.*

[e] *Comperimus quod quidam sumpta tantummodo corporis sancti portione, à calice sacrati cruoris abstineant qui procul dubiò (quia nescio qua superstitione docẽtur astringi) aut integra Sacramẽta recipiant aut ab*

that is to say, *let them not be receiued though they offer themselues*, sheweth manifestly that he speakes of the people, and not of the Priests. Adde that the ancient history speakes not of any Priest, that euer made any scruple of drinking of the Chalice. It will not serue the turne, to say that the Canon speakes of certaine heretiques of that time, seeing he reproued them in such tearmes, as condemne the Church of Rome too, and that it giues a generall rule, which admits no exception, when it saith that they which abstaine from the Chalice, receiue not the whole Sacrament, and that they diuide the holy misterie. Adde also, that it is a meere coniecture, and without any proofe, that they tell vs that the Canon speakes there against the Manichees: whereof there is no shew in that passage. *Gregory* 1. Bishop of Rome, who liued *Anno* 600. after Christ, in his Homily of the Passeouer, alleadged in the foresaid distinct; speakes thus to the people. *You haue now learned what the bloud of the Lambe is, not by hearing, but by drinking.* And *lib.* 4. *dialog. cap.* 58. *The bloud of our Lord is now powred out, not into the hands of the Infidels, but into the mouthes of the faithfull.* In his time began the bookes of *Dionisius de Hierar. & de diuin. Nom.* to appeare. In the booke *de Hierar. eccles. cap.* 3. he saith, *that the Bishops vncouered their bread, that was couered, and not yet cut in peeces, and diuided it into many parts, distributing to euery one the vnitie of the cup. Paschasius lib. de corpore Christi. cap.* 15. *Drinke yee all of it*, that is to say, *as well Minister as other beleeuers.* So wee are come to the ninth age, and might yet come lower: but that were to force them too much, who will not stand to fight, and who bring nothing but certaine extraordinary cases, as if when some man could drinke all Wine, and some other man could not swallow, & such like matters: but they bring no rule of the auncient Church; nor so much as an example of any man, who excluded the people from partaking of the cup: saying falsely and without proofe, that it was free and indifferent in the ancient Church, as Sir *Coeffeteau* doth, *pag.* 317. who also

[a] *Can. Quid sit sanguis agni non iam audiendo sed bibendo didicisti.*

[b] *Eius sanguis non iam in manus infidelium, sed in ora fidelium funditur.*

[c] τὸν ἐγκεκλυμμένον καὶ ἀδιαίρετον ἄρτον διαιρεθέντα καὶ εἰς πολλὰ διελὼν καὶ τὸ ἑνιαῖον τῆς ποτηρίου πᾶσι καταμερίσας.

[d] *Bibite ex hoc omnes, id est, tam ministri quam alij credentes.*

alſo falſely affirmeth, according to his cuſtome, that they gaue infants but one part, *to wit*, the cup, without the bread, *pag.* 316, which is refuted by many places of Saint *Auguſtine* before alleadged, where hee ſaith, that the infants ought alſo to eate the bread of the Euchariſt. In concluſion, theſe fellowes cry out. The Fathers, the Fathers, making a ſhew of requiring them for Iudges, that they may thereby ſhift of the word of God.

An aduertiſement to Sir Coeffeteau.

IN recompence of the reproaches, wherewith Sir *Coeffeteau* loades me, hee ſhall receiue of mee theſe aduertiſements, that is, good for euill; that the next edition of his booke, may haue fewer faults, and ſell better, then the former. Hitherto throughout the whole courſe of my booke, I haue mended him in infinite places, this ſhall be added for aduantage, and as it were a gleaning after harueſt.

Firſt, he ſhall correct (if it pleaſe him) theſe faults in Grammar. *pag.* 635. hee tranſlates theſe words of *Cicero*, amiſſe, *pecudes depulſæ, Les beſtes chaſſees.* Hee muſt tranſlate, *les beſtes ſeurees. Virgil. Eclog.* 3. *depulſis arbutus, hœdis.*

Item, hee muſt learne, the *Species* in that plurall neuer ſignifieth outward beauty, as he thinkes it doth. *pag.* 79. 80. For I neuer ſpeake in my booke of this word *Eſpecies*, but in the Plurall.

Hee muſt learne alſo that he was deceiued. *pag.* 359. in ſaying that, ἐπιούσιος ἄρτος, ſignifies ſuperſubſtantiall Bread. For it ſignifieth bread from day to day, daily Bread, or for the day. *Heſychius*, ἐπιούσα ἐφημερινή. *Suidas*, ἐπιούσιος ἄρτος, ὁ ἐπὶ τὴν οὐσίαν ἡμῶν ἀρμόζων, ἢ ὁ καθημερινός.

Let him make no ſhew any more of vnderſtanding Hebrew, as *Page* 270. 272. where ſome man, that hee might laugh at him, furniſht him with two falſe and ridiculous aduertiſements.

Page

Page 48. Hee ſaith that *Moſes* made the *Arke* to be carryed before the Townes of the enemie: Hee tooke *Moſes* for *Ioſhua*, *chap.6.ver.* 11.

Hee is deceiued alſo *Page* 46. in calling the wiſe men that came to ſee Chriſt in the Cradle, Kings: If they had beene Kings, *Herod* would not haue ſent to call them, *Mat.* 2. 7. And a little after it is ſaid that he ſent them to Bethlehem.

Alſo hee ſhewes himſelfe a Nouice in the Eccleſiaſticall Hiſtory, *Page* 26. where hee ſaith that *Irenæus* was not long after our Sauiour Chriſt, about ſome 80. or 100. yeeres. Hee ſhould haue learned out of *Euſebius* Chronicle, that the Schiſme about Eaſter day, began in the yeere 197. which growing ſtrong in the yeeres following, *Victor*, Biſhop of Rome, ſhewed himſelfe ſtiffe in his opinion: whereupon *Irenæus*, *Anno* 200. read him a Lecture, and reproued him by Letters, as *Euſebius* witneſſeth in his Hiſtory, *lib.* 5. *cap.* 23.

Hee muſt needes alſo be a very nouice in the ancient Hiſtory, to ſay, *Page* 258 259. that it hath alwaies beene the common cuſtome of the Church to ſay their Seruice in Latine. It is well knowne that the Greeke and Syrian Churches are more ancient then the Latine, and that therefore by conſequent a man may alledge an age of the Chriſtian Church, wherein the ſeruice was not in Latine in any place of the world: yea, the Greeke and Syrian Churches haue alwayes had their Seruice in their owne language, and not in Latine.

The like is that errour he commits, *Page* 679. where he ſaith, that it hath alwayes beene the ancient cuſtome of the Chriſtians to haue Images to beautifie the houſe and temple of God. A thing ſo falſe, that during the firſt Ages, the Chriſtians had no Temples at all, but now and then for a while, and thoſe altogether without any Images.

This alſo ſhall ſerue to make him call to minde the principles of Logicke. Hee deceiues himſelfe, *Page* 53. in thinking that Logicke is not employed in moral matter

matters. Logicke makes probable concluſions too; vnleſſe by the word *Logicke*, hee vnderſtand onely *the tract of demonſtration.*

Let him learne to diſcerne an affirmatiue propoſition from a negatiue: for, *Page* 89. to my Argument, which is this; *The Apoſtles did not adore the Hoſte, Therefore wee muſt not adore it*: Hee anſweres, *That I draw an affirmatiue from pure negatiues*, imagining that this concluſion; *therefore wee muſt not adore the Hoſte*, is affirmatiue. Out of doubt hee writ that after dinner.

Such is that, *Page* 251. where hee ſaith; *Who ever ſaw the whole concluded by a part, which is not of the eſſence thereof?* But I ſay; *who hath not ſeene?* It appeares by theſe examples. *See a lining eye: therefore there is a living creature. Feathers: therefore a Bird. Hornes branched: therefore an Hart, or a Bucke.* And yet theſe parts are not eſſentiall, no nor ſimply neceſſary.

Let him alſo practiſe himſelfe to learne to know the ſubiect of a Propoſition, from the Attribute, as in that which hee layes downe, *Page* 320. *Wee are bought with the blood of Chriſt*: For when hee ſaith that in this Propoſition, the effect is expreſſed by the cauſe, hee ſhewes, that hee thought that theſe words, *Wee are bought*, are the ſubiect: and theſe words, *By the blood of Chriſt*, the Attribute, which is an errour: For, onely this word *wee*, is the Subiect, and all the reſt the Attribute, where the effect and the cauſe are put together, as an accident agreeing to the Subiect.

Let him alſo amend in his next Edition, that abſurditie in Philoſophy, which hee hath *Page* 530. where hee ſaith, *that our Lords body hath its bounds and limits of eſſence*: For the eſſence of ſubſtances hath no bounds; the quantitie onely hath bounds, and the body by means of the quantitie. This word *eſſence*, ſignifieth *the kinde and difference*, or the definition of a thing, which definition hath no bounds.

With like error, *Page* 369. hee puts the matter of a thing, for a circumſtance of a thing. As if the Wood

were the circumstance of a Table. The Circumstances are not parts of the thing, but are without, and about it.

Let him learne also not to call them Syllogismes in Baroco, which are in Camestres, as hee doth, *Page* 406.

And not to say any more that the *species*, that is to say, colour, taste, waight, occupie a place before consecration, as hee saith, *Page* 532. For qualities neuer fill any place, onely materiall substances fill place, by meanes of their quantitie.

All these things are the rudest principles of Philosophy, wherein since Sir *Coffeteau* stumbleth, it is no meruaile, though *pag.* 520. hee teach me, for a great secret, that the reasonable and vegetable soule are not all one. That forsooth wee knew not. But his skill failes him three lines after, where hee saith, that the vegetable soule may be diuided, which is false, so simply propounded. For the life of a tree is in it selfe indiuisible, as well as taste, and sauour, onely it may be diuided by accident, that is to say, by reason of the quantitie of the body in which it is. And indeede, *Aristotle*, whom he alledgeth in the margin, saith not that the soule can be diuided, that some Plants being diuided liue. The reason why the arme of a tree, being cut off, liueth; but the arme of a man, being cut off, liues not, is because the heart of the tree is throughout the whole, that is to say, the pith, which it not so in a man.

2. *de Anima. cap.* 2.

One of his most ordinary faults, is his falsifying of the holy Scripture. *Page* 240. Hee alledgeth this place out of 1 *Iohn*, *Euery spirit that diuideth Iesus Christ, is Antichrist.* A false Passage, and not to be found in the whole Epistle.

Page 233. Hee alledgeth, *Zach.* 9. 17. *What good hath hee? what beautie hath hee? but the wheate of the chosen, and the wine that makes the virgins bud?* But it is thus according to the Hebrew; *For, how great shall her beautie be? The wheate shall make the young men speake, and the precious wine the virgins.* This is nothing like, and yet he

brings

brings this, to proue the bodily preſence in the Sacrament.

Page 270. *Ier.* 31. 32. *The Decalogue* (ſaith hee) *containing the Law of God, is called the old Couenant, and Circumciſion by conſequent is plainely declared to be the ſignes of the Couenant.* All falſe: for in *Ieremie* the Law alone is not called the Couenant of God, but with the promiſe adioined. So it is falſe too, that Circumciſion was the ſigne of the Decalogue: for it was a ſigne of the cutting away of our naturall corruption by the bleſſed ſeede promiſed to *Abraham.* A ſigne of the Promiſes, not of the Commandements.

Page 412. Hee alledgeth S. *Paul*, 1 *Cor.* 10. in theſe words; *All things befell the Ancients in a figure.* It is not in Saint *Paul. All things*, but *All theſe things*; *to wit*, the puniſhments whereof hee ſpake in the verſes going before. Whereby it appeares alſo, that it ſhould not be tranſlated; Theſe things befell them *in a figure*; but, *for an example*, and as it is ſaid a little after, *to admoniſh vs.* So there are two falſities in one line.

Page 469. Hee alledgeth *Eſay* 53. *His face was as it were hid*: but it is, according to the Hebrew; *We haue as it were hidden our faces from him.*

Hee ſpeakes thus, *Page* 568. *The word of God teſtifieth euery where, that it is not common bread that we breake in the Sacrament, and that there remaineth nothing but the ſpecies.* Which is falſe: Neyther is there a word to be found in all the word of God, which ſaith that the *ſpecies* onely remaine, or which denies that Bread is broken in the Sacrament: But (*Acts* 2. 7.) the Diſciples aſſembled to *breake bread*, And 1 *Cor.* 10. *The bread which we breake, &c.*

Page 720. Hee ſaith, that S. *Paul* (*Heb.* 1.) calleth the Sonne the Image of the ſubſtance of the Father: but in the Greeke, which is the originall, it is χαράκτηρ ὑποστάσεως αὐτοῦ, The character or engrauen marke of his perſon: ὑπόστασις ſignifieth *Subſiſtence*, or *perſon*, and not *ſubſtance.*

Fol. 7. Sir *Coëffeteau* maintaines that Chriſt tooke not fleſh in the wombe of his mother the Virgin carnally: yet they are the very words of the firſt Anathematiſm of *Ciril*, inſerted into the firſt Tome of the Councils; *Virgo genuit carnaliter carnem, factum Dei patris verbum*, and hee curſeth and anathematizeth them which denie that hee was bred carnally.

Page 40. Hee ſaith, that to receiue Chriſt by faith, is to feede ones ſelfe with pictures; and yet himſelfe, *page* 574. ſaith that *Iohn* 6. to the 51. verſe Chriſt ſpeaketh not properly but of ſpirituall eating, which is eating by faith. By his reckoning then, Chriſt before the 51. verſe, commands vs to feede our ſelues, with pictures. It is certaine that the Theeſe apprehended Chriſt really: For a man cannot be ſaued by pictures. Therefore alſo that which hee ſaith, *Page* 586. 587. that the ſpirituall eating is not *in effect* effectuall, is impious.

Page 52. Hee ſaith, that in the point of adoring the Hoſt, a morall aſſurance ſufficeth: and in the Page following, hee ſaith, that this aſſurance is drawne from particular and feeble principles: whereupon it followes, that this aſſurance can be but feeble, ſeeing it ſpringeth from ſo weake a foundation. The adoration of GOD ought not to be grounded on ſuch coniectures. Yea, *Page* 54. hee excuſeth the Idolatry of the Heathen: for hee maintaines, that as hee, which cals him his King that is not he, thinking that it is hee, offendeth not his King: ſo hee, that cals that God, which is not ſo, thinking that it is ſo, offendeth not God.

Page 54. *Euery thing duely conſecrated ought to be adored*: which is an impietie. Then ought wee to adore the Tabernacle, the Altar, and the Veſſels, &c.

Page 87. Hee ſaith, that *a ſpirituall man may well goe to ſeeke for this diuine meate in the entrailes of a brute beaſt.*

Page 169. To be crucified is a thing without the body of Chriſt.

Page 213. *The head of Chriſt is where the feete are.*

For

For note, that by this word *where*, he meanes, *vnder the same point of the Hoſt.*

Page 284. *The Couenant of God was not made till the laſt Supper, and confirmed on the Croſſe.* As if the faithfull before had beene without any Couenant, or as if the Couenant till the Supper had beene without forme. This alſo is to make the Supper more excellent then the death of our Lord, ſeeing the Supper is the Couenant it ſelfe, and the death but the confirmation of the Couenant.

Page 289. Hee ſaith, that to be the price of our Redemption, is neyther the *genus*, nor the *ſpecies*, nor the difference, nor the proper adiunct of Chriſts bloud; but becauſe it is a manifeſt blaſphemie, to ſay, that it is not the proper adiunct of Chriſts bloud, to be the price of our redemption, in ſtead of *proper adiunct*, hee hath put an *&c.* being aſhamed of his impietie.

Page 460. He cals the Incarnation and the Euchariſt the two poles of our Saluation. Whereupon it followes, that before the inſtitution of the Euchariſt, our ſaluation had but one pole, and turned but vpon one hinge. Behold the error of making the Euchariſt equall to the Incarnation, that is to ſay, the Sacrament of Chriſt, to Chriſt himſelfe. It is meruaile that all the old Teſtament, being employed to foretell and figure out the Incarnation to vs, neuer bethought it ſelfe of foretelling and figuring out this carnall eating, which is one of the poles of our ſaluation.

Page 464. The Diuinitie retires from its greatneſſe, and ſuffers a thouſand indignities. This was the Hereſie of the Theopaſchites.

Page 673. He maintaines that the body of our Lord is created in the Maſſe, and that by a paſſage of a Booke falſely attributed to S. *Cyprian.*

Theſe that follow are ridiculous. *Page* 67. He maintaines, with father *Gontier*, that to eate a drie Hoſte, is to drinke, with like ſubtiltie, as *Page* 353. hee affirmes that the Manna ſerued for their whole nouriſhment,

that is to say, both for meate, and for drinke.

Page 599. Hee maintaines that the theefe desired to eate the Eucharist, but that death hindring him to accomplish his desire, his good will is in stead of the deede. How could hee desire a thing, of which he neuer heard so much, as that any such thing was instituted?

I doe not thinke that our Maisters of Billettes will grant him, that when the Hoste bled, and that a man was found in the Caldron, that it was onely an appearance, and not a truth.

Nor yet that which hee maintaines so obstinately, *Page* 333. *to wit*, that the bloud which issued out of our Sauiour Christs wounds, entred againe into the veynes. This man hath a Religion by himselfe, and would reforme the Church of Rome, Which beleeues not that Baptisme procureth Faith for the little children that are baptised, as our Doctor holds, *Page* 725. *Baptisme* (saith hee) *begets faith by vertue of the action, in little children, which could not haue it otherwhere.*

Fulbertus Fpiſcopus Carnotenſis ſermone contra Iudæos, Fol. 168.

NIſi manducaueritis, inquit, carnem filij hominis, & ſanguinem biberitis, non habebitis vitam in vobis. Facinus vel flagitium videtur iubere. Figura eſt ergo (dicet Hæreticus) præcipiens paſſioni dominicæ eſſe communicandum, &c.

This is a Paſſage of Saint *Auſtins*, into which the reuerend *Fulbertus*, Biſhop of Chartres, or they that haue corrupted him, haue foyſted, horribly falſifying him, theſe two words, *(dicet hæreticus.)* *Lib. 3. de Doctr. Chriſt. cap. 16.*

A Paſſage taken out of an Epiſtle of *Clement* 4. to the Archbiſhop of Narbon. *Anno* 1266.

QVanto ſincerius perſonam tuam diligimus, tantò grauius perturbamur, cum ad nos ea de re perueniunt, quæ tui non decent officij grauitatem: & præſertim cum in ſtatus tui vergant periculum & honoris. Sanè familiariter tibi ſcribimus, illo duntaxat conſcio, qui præſentem exaranit ſcripturam, ad noſtrum nuper peruenisſe auditum, quòd tu in noſtrà Curiâ exiſtens cuidam magnò viro tecum de Sacramento Altaris conferenti, dixiſti corpus Domini noſtri Ieſu Chriſti eſſentialiter in Altari non eſſe, ſed tantùm ſicut ſignatum ſub ſigno: & hanc celebrem opinionem eſſe Pariſijs adieciſti.

A Paſſage which ſheweth, that the Vniuerſitie of Paris beleeued not Tranſubſtantiation, at that time.

FINIS.

that is to say, both for meate, and for drinke.

Page 599. Hee maintaines that the theefe desired to eate the Eucharist, but that death hindring him to accomplish his desire, his good will is in stead of the deede. How could hee desire a thing, of which he neuer heard so much, as that any such thing was instituted?

I doe not thinke that our Maisters of Billettes will grant him, that when the Hoste bled, and that a man was found in the Caldron, that it was onely an appearance, and not a truth.

Nor yet that which hee maintaines so obstinately, *Page* 333. *to wit*, that the bloud which issued out of our Sauiour Christs wounds, entred againe into the veynes. This man hath a Religion by himselfe, and would reforme the Church of Rome, Which beleeues not that Baptisme procureth Faith for the little children that are baptised, as our Doctor holds, *Page* 725. *Baptisme* (saith hee) *begets faith by vertue of the action, in little children, which could not haue it otherwhere.*

Fulbertus Fpiſcopus Carnotenſis ſermone contra Iudæos, Fol. 168.

NIſi manducaueritis, inquit, carnem filij hominis, & ſanguinem biberitis, non habebitis vitam in vobis. Facinus vel flagitium videtur iubere. Figura eſt ergo (dicet Hæreticus) præcipiens paſſioni dominicæ eſſe communicandum, &c.

This is a Paſſage of Saint *Auſtins*, into which the reuerend *Fulbertus*, Biſhop of Chartres, or they that haue corrupted him, haue foyſted, horribly falſifying him, theſe two words, *(dicet hæreticus.)* *Lib. 3. de Doctr. Chriſt. cap. 16.*

A Paſſage taken out of an Epiſtle of *Clement* 4. to the Archbiſhop of Narbon. *Anno* 1266.

QVanto ſincerius perſonam tuam diligimus, tantò grauius perturbamur, cum ad nos ea de re perueniunt, quæ tui non decent officij grauitatem: & præſertim cum in ſtatus tui vergant periculum & honoris. Sanè familiariter tibi ſcribimus, illo duntaxat conſcio, qui præſentem exarauit ſcripturam, ad noſtrum nuper perueniſſe auditum, quòd tu in noſtrâ Curiâ exiſtens cuidam magno viro tecum de Sacramento Altaris conferenti, dixiſti corpus Domini noſtri Ieſu Chriſti eſſentialiter in Altari non eſſe, ſed tantùm ſicut ſignatum ſub ſigno: & hanc celebrem opinionem eſſe Pariſijs adieciſti.

A Paſſage which ſheweth, that the Vniuerſitie of Paris beleeued not Tranſubſtantiation, at that time.

FINIS.